THE TOWN CHURCH OF MANCHESTER

BY

THOMAS CHALMERS

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THE TOWN CHURCH OF DERRYFIELD (MANCHESTER). ERECTED 1759.

NOTE.— The porch at the front door and one chimney have been added, and size of panes of glass enlarged since abandoned as a church building.

THE TOWN CHURCH OF MANCHESTER

BY THOMAS CHALMERS

PASTOR OF THE FIRST CONGREGATIONAL CHURCH

MANCHESTER, N. H.

MANCHESTER

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PREFACE.

The following history deals with the parish church of Manchester and its forerunners. It professes to be a brief but fairly complete ecclesiastical history of the city from the days of the first settlements in the neighborhood of the Amoskeag Falls until 1840. Since that time the number of churches organized in the city has been so great that we have only pursued the history of direct descent in the First Congregational Church. The parish church of Manchester—or Derryfield, as it was then—began with the incorporation of the town in 1751. Its first call to a minister was issued a century and a half ago—in 1753. This church was anticipated by two other efforts at organized Christianity: the old Indian church and school a century earlier, and the church of Tyngstown. Neither of these earlier organizations was permanent. The town church of Derryfield-Manchester has on the other hand had an essentially continuous existence, and survives in the present First Congregational Church. There is a break in its history for a half-dozen years or more after it had been disjoined from the town and before it awoke to a new life in the Presbyterian Society, organized in March, 1828.

I have spared no effort to make this narrative complete and exact. Diligent helpers have supplied me with a mass of material not used in any other history of this section. Be-

sides the original records of Derryfield and Tyngstown and the complete records of church and society back to the first meetings, a multitude of old documents—letters, subscription lists, and newspapers—have been put in my hands. The documentary disadvantage under which some of the earlier local histories were written is responsible for many of their inaccuracies. Among these local histories, however, I wish to express my indebtedness to Potter's "History of Manchester," the greatest of them all though the least accurate. I have also made use of Clarke's "History of Manchester" and Willey's "Book of Manchester." Though I am not aware of any inaccuracies in this book, I am painfully aware of its omissions. Many worthy names in the history of the church are not found on these pages. They adorn the pages of a Better Book.

THOMAS CHALMERS.

MANCHESTER, N. H., May, 1903.

PART I.

THE APPROACH.

I.

THE STRUGGLE FOR THE MERRIMAC.

"The Indians tell us of a beautiful river far to the south which they call Merrimac." These words are to be found in a report from Pierre du Guast, Sieur de Monts, the Huguenot founder of Port Royal, to the French Government. They were written in 1604—three hundred and one years ago. The chivalrous Henry of Navarre was then on the French throne. Thus was this river introduced to the people of Europe. It was a happy introduction, calculated to kindle expectancy. These words are interesting because they establish the esthetic unity of mankind. This Merrimac, far to the south, with its pure water, swift current, roaring falls, and fruitful intervales, was a "beautiful river" to the Indians. They clung to its banks, and long after they had ceased to hope to retain their lordship of its fields and forests, they begged the conquering race for permission to remain on its shores and islands. They retreated slowly toward its source, and left it only when they had been reduced to a broken-hearted fragment of former days. And the river that was beautiful to the Indian is beautiful to the white man. He also has clung to it. A counter-current of warfare flowing from the islands of Newburyport to the shores of the Winnepisaukee left the river, wrenched from its former lords, in the hands of the white race. This was followed and accompanied in part by another up-current conflict for the pos-

session of this river between the whites themselves. This second struggle took the form chiefly of litigation. Its weapons were charters and grants, deeds and dates, seals and signatures. It extended over a period of more than a hundred years, and was the direct cause of much anxiety, suffering, and bloodshed. Perhaps no such struggle between different sections of the English-speaking race has been fought for the possession of any other river in America. But the last echoes of the unfortunate conflict have long since died away. A winding chain of populous cities, with immense industries, now extends along its banks from Newburyport to Concord. Haverhill, Lawrence, Lowell, Nashua, and Manchester are links in that chain. Here are the three chief cities of New Hampshire. One of them—Manchester—is the largest city in the northern tier of New England states.

M. de Monts wrote his report in 1604. He never saw the river of which he was the first to write the name, for he returned to France and came to grief. But in the July of the following year his fellow countryman, Champlain, sailed into the harbor at the mouth of the Merrimac (*Riviere du Gas*). That was nearly three centuries ago—a long time in the history of us short-lived men. Fed by the melting snows from the same majestic mountains, our beautiful river has gone on its rushing way, plunging with much the same monotonous roar over the falls at Amoskeag and Pawtucket as when Passaconaway, the *bashaba* of the confederated tribes, sat musing in his lodge on its banks. Three hundred years have passed us on the wing. Events which are now ancient history, the perishing records of which we gather and preserve with a tender touch, with many details lost in oblivion, were then so far in the foreground that their form and dimensions could not be

discerned. They were to be the three most pregnant centuries since the fall of the Roman empire. They were to be centuries of travail and pain, and were to end in the birth of a new world. The Reformation had spread over Germany, Hungary, Bohemia, Switzerland, the Netherlands, England, Scotland, and Scandinavia, and had become strong in France. But its career of conquest had closed, and a mighty opposing power in the new Society of Jesus had started on its resistless way to regain the lost territory. The next fifty years were to witness the bitterest, bloodiest struggle in European history,—the Thirty Years' War,—and with the issue of that struggle the fate of the Protestant civilization on the continent of Europe was to hang in the balance. Gustavus, whose enlightened statesmanship and military achievements were to purchase the permanence of Protestant principles, was a Swedish ten-year-old boy when M. de Monts wrote his report. Oliver Cromwell, who was to break the back of irresponsible monarchy and to leave a name the mention of which would forever make pale the face of the tyrant, was a six-year-old boy playing on the banks of the Ouse. Shakespeare was still writing. "King Lear" was published that very year. So also was the "Advancement of Learning," the first of Bacon's great works,—works which were to signalize the birth of modern science with all its wonderful discoveries and achievements. Since that day we have come into possession of a new heaven and a new earth. Galileo was to construct the first telescope in the next three years. Kepler had not yet discovered his laws of planetary motion. Newton was not yet born.

On Easter Sunday, 1605, Captain George Weymouth sailed from England, and after a six weeks' voyage found Cape Cod. He coasted northward, passed the silent, forest-bound harbor

where the city of Boston was to stand, rounded Cape Ann, and sailed past the mouths of the Merrimac and Piscataqua. He sailed up the Kennebec several miles. From the mouth of the Penobscot where he had harbored, he seized five natives and set sail for home.

After a successful voyage, he cast anchor in the harbor of Plymouth, Devonshire, where Sir Ferdinando Gorges was commander of the garrison. He had visited the New England coast in the summer, and was charmed with its beauties and its commercial possibilities. His accounts were the theme of public interest. Three of the captive Indians—Manida, Sketwannoes, and Tisquantum—were taken into the home of Sir Ferdinando, and their homesick descriptions of the beautiful land they had left inflamed his imagination. As a direct result of the enthusiasm following Weymouth's return with his captive Indians, the Plymouth, or North Virginia, Company was organized and chartered the following year. Gorges was the leading spirit of the enterprise. After conducting several voyages he succeeded in 1620 in securing a new charter. The Duke of Buckingham, the unpopular but all-powerful favorite of James I, was interested in the scheme, and a charter was obtained granting privileges of the wildest character. The company was given the liberty to exercise powers which James himself, with all his extreme notions of "divine right," dared not exercise in England. They were given a monopoly of trade within the extensive territory comprised in the grant. This territory reached from the latitude of Philadelphia to that of Newfoundland. The forty directors, or patentees, of this company were called the Council for New England. The chief motive that governed these men—Gorges, Mason, and others of like character—was the vision of the commercial

fruits of colonization. Doubtless some thought of glory in laying the foundations of a future empire was also in their minds. But these ambitions are not the stuff that enduring colonies are made of. There was another class in England of the sterner, stronger sort. This class was made up of the gloomier members of the Puritan party. I say "gloomier" because that is what this hopeful age would call them if they were with us yet. They were men of like mind with the Rev. John White, Puritan rector of Trinity Church in Dorchester. The great conflict between Episcopalian on the one side and Presbyterian and Congregationalist on the other, was approaching. To the mind of John White it was to be a new struggle between Romanism and Protestantism. He felt by no means sure of the outcome. He had before him the awful experience of the Protestants of Rochelle and the Palatinate. I speak of him and his friends, therefore, as the gloomier members of the Puritan party. It is well for us that they did take a gloomy view of the immediate future. Otherwise we should never have had the colony of Massachusetts Bay. It was organized and sent out as a sort of "bulwark against the kingdom of anti-Christ."

In 1622 Gorges and Mason had secured from the Council, of which one was president and the other was secretary, a grant of land between the Kennebec (then called Sagadahoc) and the Merrimac rivers. This grant was to extend back between the courses of these rivers to "the great lakes and river of Canada."* This was six years before the hopes and prayers of White and his friends came to fruitage in the grant of land which was to become the permanent possession of the Governor and Company of Massachusetts Bay in New England.

* Adams Anns. Portsmouth, p. 9.

This grant embraced the territory from three miles south of the Charles river and every part thereof, to three miles north of the Merrimac river and every part thereof. How such a grant could have been given it is hard to understand. It made a three-mile encroachment upon territory already granted to Gorges and Mason. It was obtained from the Council for New England. Gorges was president and Mason was secretary of that Council. They must have consented to the encroachment. But what was three miles on one side or the other of an unknown river in an unknown wilderness? It perhaps seemed like a small concession where an important bargain was to be consummated. The contest would hardly come in their day. It did not greatly affect their interests one way or the other. It must be fought out by the generations whose interests it did affect. This indifference, oversight, ignorance, or whatever we may call it, was the cause of a conflict that raged about the banks of the Merrimac and embittered the relations of New Hampshire and Massachusetts for a hundred years. These grants were based on the theory that the soil belonged to the English crown by the right of the Cabot discovery. At this point an older principle asserted itself in a certain instance and increased the confusion. It was the principle of purchase from the original owners of the soil. In the spring of 1629 the Rev. John Wheelwright, the founder of Exeter, is alleged to have purchased from Passaconaway and three other Sagamores, a tract of land extending from the Piscataqua to the Merrimac and reaching to vague boundaries in the unknown interior. In the autumn of the same year, Mason and Gorges appear to have made an amicable division of their joint claim, Gorges taking a tract from the Piscataqua to the Kennebec in one direction, and Mason from the Pis-

cataqua to the Merrimac in the other. Here, then, in territory to be known as New Hampshire, were three conflicting claims: (1) That of Mason, from the Merrimac to the Piscataqua, obtained by grant from the Plymouth Company, and based on the theory that the soil belonged to the crown by the right of the Cabot discovery; (2) that of Massachusetts Bay, overlapping the Mason claim by three miles north of the Merrimac, obtained from the same company and based on the same theory; and, (3) the Wheelwright claim, based on a supposed purchase from the Indian tribes. He who will understand the history of New Hampshire or of the Merrimac valley must keep these three claims perpetually in mind. It is in the justice of them, as well as in the sweat of his face, that the New Hampshire farmer still eats bread.

II.

THE INDIAN CHURCH AT AMOSKEAG FALLS.

The first Christian worship ever conducted within the present limits of the city of Manchester was conducted in the language of the native Algonquins—either by John Eliot himself or one of the native preachers. That Eliot visited Amoskeag and preached on the height overlooking the falls is based on circumstantial evidence, but the evidence is so direct as to be conclusive. In the first place, if his purpose was to reach the Indian conscience with the gospel, there was the greatest possible reason for a visit to Amoskeag. During the fishing season it was the principal residence of the great chief Passaconaway and a rendezvous for all the tribes that acknowledged him as their *bashaba*. We know also that Eliot planned his missionary tours for the fishing season. As the Indians followed the fish up the Merrimac in the springtime, from falls to falls, so he followed the Indians, for he was a fisher of men. We know that he was with the Indians during the fishing season at the falls of Pawtucket (Lowell). But the number of Indians that gathered at Amoskeag was greater than at Pawtucket, since the fishing season here did not interfere, as it did at Pawtucket, with the planting season. *Namaoskeag,** the Indian term, was in its very meaning *par excellence,* the "great

*This name has been spelled in every conceivable way: Namaoskeag, Namaske, Naamkeke, Nimkig, *et cetera, ad infinitum.*

fishing place." Eliot himself speaks of it as "A great fishing place *Namaske* upon the Merrimac which belongeth to Papassaconaway."

In one of his letters he leaves us a picturesque description of one of his missionary fields and of his first encounter with Passaconaway:

"There is a great fishing place upon one of the falls of Merrimack River called Pawtucket, where is a great confluence of Indians every spring, and thither I have gone these two yeares in that season, and intend so to doe next spring (if God will). Such confluences are like Faires in England. . . . Whereas there did used to be gaming and much evill at those great meetings, now there is prayer to God and good conference, and observation of the Sabbath by such are well minded; and no open prophanesse suffered as I hear of. . . . This last spring I did there meet old Papassaconaway who is a great Sagamore. . . . The last yeare he and all his sonnes fled when I came, pretending feare that we would kill him."

By the eloquence of Eliot, Passaconaway was converted and lived and died a devoted Christian. It was, as Eliot himself testified later on, "not only a present notion that soon vanished, but a good while after he spake to Capt. Willard, who tradeth with them in those parts for *Bever* and *Other Skins* &c that he would be glad if I would come and live in some place thereabouts to teach there. . . . And if any good ground or place that he had would be acceptable to me, he would willingly let me have it."

Passaconaway's cordial invitation to the missionary was effective, proof of which has been preserved in a letter of Eliot's in which he mentions his purpose to visit Amoskeag the following spring. It was to prepare for his visit that a

path was cut through the woods to Amoskeag. Later on we find the evidences of his having been there. Daniel Gookin, the Virginian who had been converted by the Rev. William Thompson, from what John Fiske calls "worldliness or perhaps devilry rather than prelacy," and who had come to Massachusetts and spent a chief part of his life in work among the Indians, tells us in his "Christian Indians" that Naamkeke was one of the places where the Indians met "to worship God and keep the Sabbath." We also learn from him that a teacher and school had been established there. This first church in this vicinity was an orthodox Congregational church of the old Puritan type. Exactly where its meetings were held is not definitely known, but it was probably on the bluff at the east of the falls.

The Christian Indians have been more or less ridiculed by historians. Their sincerity and intelligence have been discredited. Their motives in accepting the white man's God have been explained on the ground of their childish superstitiousness. Against the injustice of these charges, which have their origin in the everlasting egotism of the Caucasian, there is indisputable proof, not only in the sufferings for Christ's sake which many of these groups of praying Indians underwent, but in the keen spiritual discernment of the queries which Eliot has taken down from their lips:

"If any talk of another man's faults and tell others of it when he is not present to answer, Is not this a sinne?"

"If a man think a prayer, doth God know it and will he bless him?"

"If a man be almost a good man and dyeth, whither goeth his soule?"

"Since we see not God with our eyes, if a man dream that he seeth God, doth his soule then see him?"

"Why doth God make good men sick?"

"Doe not Englishmen spoile their soules, to say a thing cost more than it did? and is it not all one as to steale?"

"I see why I must feare Hell, and do so every day. But why must I feare God?"

"If I reprove a man for sinne, and he answer 'Why doe you speak thus angrily with me: Mr. Eliot teacheth us to love one another,' is this well?"

These are not the questions of hypocritical or superstitious men. Eliot's Indian preachers, like Simon Betogkom, whose voice has mingled the warnings of the law and the promises of the gospel with the roar of the falls at Amoskeag, were men of God, whose Christian spirit was, in many instances, beautiful in contrast with that of their palefaced brethren. With the Indians, as with the English, not every one who named the name of Christ was possessed of the spirit of Christ. The Indian church at Amoskeag left no records. Its misty existence was of uncertain duration. It shared the fate of the race.

III.

THE SCOTCH-IRISH AT AMOSKEAG.

The Scotch-Irish immigrants, some of whom had passed through the awful siege of Londonderry, Ireland, in 1688-89, and who crossed the Atlantic with the same impulse that had brought the Pilgrims a century earlier, were among those who were confused by the conflicting boundary claims between Massachusetts and New Hampshire. They arrived in Boston August 4, 1718, and secured a grant of what, for its profusion of chestnut, walnut, and butternut trees, was known as Nutfield, about fifteen miles northwest of Haverhill, Mass. Their first grant was secured from the Massachusetts Bay Company. Later on, doubting the right of Massachusetts to the territory and considering the Wheelwright claim valid, they obtained a deed of the section from the Wheelwright heirs. The Scotch-Irish settlement was named Londonderry for their home in Ireland. Their first minister, James MacGregor, preached his first sermon in the new settlement underneath a large oak on the east side of Beaver pond. His text was from Isaiah 32:2: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The town church was Presbyterian. It still exists as the First Congregational Church at East Derry.

Mr. MacGregor was the first man of the Londonderry colony to visit the Amoskeag Falls, and was ever afterwards entitled, by a regulation of the town, to the first fish caught there each spring. As the minister of the town he would probably have enjoyed this favor in those days regardless of his claim to be the first man of the colony who had visited the famous fishing place. The Scotch-Irish claimed the land clear up to the falls, and some of their number settled on the neighboring territory long before the conflicting claims were finally adjusted. These squatters constituted the embryo of the future town of Derryfield. The region was at that time known by the not very flattering name of Old Harry's Town. Such a neighborhood might be supposed to have been in need of a church if churches are needed anywhere. But for more than a hundred years organized Christianity in these parts was to be confronted by persistent difficulties and hindered by frequent reverses.

IV.

THE TYNGSTOWN COLONY.

The first white church established in the present territory of Manchester was the town church of what is known as Tyngstown, or Tyng's Township. The experiences of these early settlers were sufficiently tragic to entitle them to the enduring sympathy of the people of this community. In the year 1703, when there was hardly a white settler in the Merrimac valley north of Dunstable,—the ancient name for Nashua,—Captain William Tyng raised a company of volunteers "in the winter season to go in quest of the Indian enemy." They made a difficult march on snowshoes as far as Lake Winnepisaukee, and brought back six Indian scalps. This was at the very height of Indian savagery, and was wholesome punishment for outrages to which pioneer families had been ruthlessly subjected by the Indians. For a long period more it was unsafe for white men to push their settlements into the interior of New Hampshire. But in 1725, John Lovewell, of the same town of Dunstable, with forty-six companions, successfully executed the most impressive piece of military vengeance to be found in the annals of New England. The account of their experiences, though authentic to the minutest detail, is grewsome and awful. On the day of his departure Lovewell sent the following brief note to the governor, and we hear no more

of him or his company until we get the straggling reports of the grim battle of Pequaket:

Dunstable, April ye 15, 1725.

Sir: This is to inform you that I march from Dunstable with between forty or fifty men on the day abovementioned & I should have marched sooner if the weather had not prevented me.

No more at present but I remain your humble servt.

JOHN LOVEWELL.

After several losses by sickness or other disablement, including Toby the Indian, William Cummins of Dunstable and Benjamin Kidder of Nutfield, with ten others who were detailed to take care of them, the remaining thirty-four pressed on to Pequaket, the home of the tribe of Indians they were seeking, in the present town of Fryeburg, Me., and there in the wilderness, one hundred and twenty miles from home, cut off even from their own packs, in the very lair of the Indians, by whom they were greatly outnumbered, with their backs to the lake, known henceforth as Lovewell's pond, they fought the stubbornest bush-fight on record. At the first onset they lost eleven men—nine by death, among whom was their brave captain, two by disablement, one by cowardice and desertion. The remaining twenty-two men, posted behind trees, fought the battle of Pequaket, with diminishing numbers, from ten o'clock in the morning of May 8 until the day closed in darkness. Then they marched out of the bloody woods. They left Jacob Farrah "expiring by the pond." Robbins and Usher were not able to go with them, and waited in their wounds for the awful approach of morning. "Charge my gun," said Robbins. "The Indians will come in the morning to scalp me, and I'll kill one of them if I can." Of the thirty-three heroes who opened the battle of Pequaket only nine came

out without serious wound, and only seventeen returned to their homes. "Elias Barron, one of that party, strayed from the rest, and got over Ossipy river, by the side of which his gun case was found, and he has ne'r been heard of since."

The effect of Lovewell's battle was that of a decisive victory over the Indians. They deserted Pequaket, withdrew to Canada, and left the interior of northern New England open to the English settlements. This event was quickly followed by a number of grants by Massachusetts in the Merrimac valley. These grants were made chiefly to the survivors of the wars against the Indians. The Narragansett townships, so called, were granted by number to the survivors and the heirs of the survivors of the war against the Narragansetts. Massachusetts was anxiously willing to make these grants to her people, as, under the principle that "possession is nine points of the law," she knew no better way to establish her claim to the whole Merrimac valley. Therefore, at the close of "Lovewell's War," townships in this region of New Hampshire were given away by Massachusetts with a lavish hand. New Hampshire, in despair of reaching a settlement with Massachusetts over the boundary dispute, had begun to do the same thing. In 1727 Major Ephraim Hildreth, Capt. John Shepley, and others, soldiers under William Tyng in the famous "snowshoe expedition" of 1703, petitioned for and obtained from the Massachusetts legislature a grant of land "between Litchfield and Suncook on ye Easterly Side Merrimack River." This was supplemented by a smaller grant on the north side of the Piscataquog. The tract on the east side of the Merrimac was to be six miles square, "exclusive of Robert Rand's Grant and the three Farms pitched upon" by Hon. Samuel Thaxter, John Turner, and William Dudley, Esq. Thaxter, nine years later,

sold his farm to Archibald Stark, the father of Gen. John Stark. Two hundred acres of land "at the Most Convenient place of Amoskeag Falls" was also reserved by the state. Among the conditions of the grant, the grantees were to settle their tract of land with sixty families within four years. Each family was to have a house eighteen feet square and "seven feet stud," and four acres cleared and plowed and stocked with English grass and fitted for mowing. It was further required that they should lay out three lots, "one for the first minister, one for the ministry, and one for the school, and within the said Term Settle a Learned Orthodox Minister and Build a Convenient House for the publick Worship of God." The incorporators of the township lived in the vicinity of Dunstable, Groton, and Chelmsford, where the preliminary town meetings were held. The minutes of these meetings, written in a handsome hand, were kept by Joseph Blanchard, clerk. They are preserved in the office of the clerk of the city of Manchester. At a meeting held at the home of Benjamin Bancroft, in Groton, November 28, 1738, it was "voted that there be assessed on ye prop'rs the sum of thirty pounds (to be lay'd out in Preaching the Gosspel in the Said Township, where that the proprietors that are now Settled there shall see Cause to Agree upon) and Eph'm Hildreth Esq'r To take the care and Procure Such preaching there." A little more than a year later, at a town meeting held at the house of Isaac Farwell, innholder, of Dunstable, the following action was taken:

Also Voted to Build a meetinghouse in Said Township of the Following dimentions, viz.: forty two feet Long and thirty feet wide, twenty feet between Joynts, and that the meeting-house frame be Raised at or before the Last day of August next, And that the Roof be boarded, Shingled, Weather boards put On the

boarding, Round, well Chamfered, the necessary Doors made and Hung, A Double floor lay'd below with all Convenient Speed After the sd Frame is up so that it be thus finished by the first of december next. And that Eleazer Tyng and Benj'a Tompson Esq'rs and Cap't Jonathan Bowers. or any Two of them be a Com'tee fully Impowered in behalf of this Prop'ty to Lett out S'd work, & in their S'd Capacity to Enter into Bonds or Articles of Agreement for the fullfillment & Compleating the work as afores'd. And the Said Com'tee Are directed to post up Notifications of the time and place of their meeting to Let out the S'd work, in the Several places that notifications Are posted for Calling Prop'rs meeting ten days before the S'd Work be let Out And the S'd Com'tee are further Directed in case of an Indian Warr to prolong the time of Building S'd House.

The records of Tyngstown contain an interesting account of the expense of the raising of the meetinghouse. The first two items are—

"To Joseph Blanchard for Rum & Provisions	2	15	3
To the Rev'd M'r Thomas Parker	2	0	0"

After all our respect for the piety of the fathers, preaching seems to have been a secondary matter when it came to "rum and provisions." Rum was an important factor in that raising, for it constituted both the first and the last items in the bill of expenses. The last item is—

"Had of William McClinto for Raiseing 6 g'lls of Rhum at 18s per G'll @	5	8	0"

Another item in this account is—

"To Archebald Stark for a Salmon	0	9	0"

Tyngstown never had a settled minister, though it was supplied with more or less preaching. We find a vote taken September 25, 1740, "that the treas'r be Directed to pay to

M'r Benj'a Bowers, for his Preaching in Tyng's Town, Thirty two Pounds of the first money that Comes into the treasury." At the same meeting the treasurer was ordered to pay "Mr Dunlap" thirteen pounds and fifteen shillings for preaching.

When this vote was taken, the day of their discomfiture was at hand, for the British Government had decided the boundary dispute against Massachusetts in the March of this very year. That boundary was defined as "beginning at the Atlantic ocean and ending at a point due north of Pawtucket Falls and a straight line drawn from thence due west till it meets with His Majesty's other dominions." The haughty Tyngstown settlers, who had hitherto tolerated the Scotch-Irish as trespassers on their claim, now found themselves shut off in the enemy's country. Their township was without legal foundation, and they were driven from their claim. Individual families remained, but only by the sufferance of the triumphant Scotch-Irish. The sufferers petitioned Massachusetts for relief, and April 17, 1751, they were granted the township of Wilton, Me. Four and one half months later, their rivals in this territory incorporated the permanent township of Derryfield. The settlers of Tyngstown had been compelled to surrender a grant that had cost them about forty thousand dollars. They had wasted the best years of their lives, had cleared fields where others would reap, and built homes in which others would dwell. They had placed their meetinghouse near the Scotch-Irish neighborhood with the praiseworthy hope of securing their support of its services. The overture was not successful. The two races were, as yet, too distinct to mix well. At last the meetinghouse was burned by a forest fire. Its location is still pointed out. It stood not far from the Chester corner, on the old Weston farm. The graveyard is still dimly discern-

ible. So ended the first attempt by the white man to establish an orthodox church in this region. The attempt was given up in 1740. The Scotch-Irish Presbyterians were not yet ready to merge their ecclesiastical identity with that of the New England Congregationalists. It was to take them just one hundred years to reach that point, when the Presbyterians of Manchester Center and the Congregationalists of Amoskeag were to join destinies in settling a common pastor in their united church on Hanover street. The cleavage between the Tyngstown settlers and the Scotch-Irish immigrants, who had settled the territory under the protection of New Hampshire, was based on differences in nationality, ill-defined boundaries between the states, and loose methods of surveying. The Tyngstown people carried a chip on their shoulder when they came on the ground. They assured Massachusetts that they would settle their town with "English" families, and that the "people claiming a right under New Hampshire," referring to the Scotch-Irish, "will be hindered from encroaching thereon." A glance into the anxieties that occupied the minds of the early settlers of this section of New England is furnished by the closing passage of a letter written on one of the fly-leaves of the old book in which the records of Tyng Township were kept. It bears the signature of William Parker and Matthew Livermore:

"But *Inter Arma Silent Leges*—What does it avail to Perplex ourselves about Profits of Land or Rights of that kind when we see or hear the French are Like to Come and Take all"—

PART II.

THE TOWN CHURCH BEFORE THE DISESTABLISHMENT.

V.

THE FIRST ERA.

In 1751 some of the inhabitants of Londonderry, Chester, and what was then called Harrytown, though no such legal township ever existed, petitioned Gov. Benning Wentworth to be incorporated into the township of Derry field. Lieut. John Hall, who kept an inn in what we know as Manchester Center, was the moving spirit in this affair, as he seems to have been the most influential personality in the town politics for nearly the first fifty years of its existence. The petition was granted, the town was incorporated September 3, 1751, and the first town meeting was held at John Hall's inn three weeks later. John Hall was elected the first town clerk, and John Goffe, William Perham, Nathaniel Boyd, Daniel McNiel, and Eliezar Wells, selectmen. The second meeting was held at the same place twelve weeks later, and "voted twonty fore Pounds old tenor to be Resed to paye fore priching for thies present yiear." This may be considered the birth date of the town church of Derryfield. There had probably been preaching in the neighborhood at different times in private houses, but there had been no organized provision for it. One chief motive in the incorporation of the town was the religious motive—the need of regular worship. "To pay for the Charges of the Charter and to pay for Preaching and to pay all other Charges that

may arise this year"—this is the order in which the first warrant assessing the inhabitants of Derryfield is issued. The religious wants of the community are to be provided for as the first business after settling up the expenses of the incorporation. However negligent of religion the inhabitants of Derryfield seemed to become in later years, they started right. Their intentions were good in the beginning. This warrant, however, was severe in execution, and sowed the seed of future disturbance. It was declared in the warrant that "if any person or persons shall neglect or refuse to make payment of the sum or sums whereat he or they are respectively assessed or set down in Sd Lists, to Distrain the Goods or Chattles of the Sd Delinquent or Delinquents to the Vallue thereof and the distress or distresses so taken you are to keep by the spase of four Days at the cost and Charges of the owner, and if the owner do not pay the sum or sums so assessed upon him or them within the Sd four days the distress or distresses so taken you are to expose and openly sell at an outcry for payment of the tax and charges, notice of such sale being posted in some publick place in said town twenty four hours beforehand, and the overplush, if any there arising By Sd sale besides the Sd assessment and Charges of taking and keeping the Distress or Distresses to be Immediately restored to the owner, and for want of goods and Chattles whereon to make distress you are to seize the Body or Boyds of him or them so refusing and him or them Commit unto the Common Goal of Sd Province there to remain untill he or they pay and satisfie the several sum or sums whereat he or they are assessed respectively."

This warrant was dated at Derryfield January 14, 1752, in the twenty-fifth year of the reign of George II. It was signed by John Goffe, William Perham, and Daniel McNiel, and

recorded by John Hall, "town Clark." It was unfortunate for the church that it appeared to be the chief beneficiary of these drastic proceedings. These methods of collecting taxes have long since been repudiated. Human nature would not endure them in the collection of ecclesiastical debts. Human nature is singular in this respect. It is long-suffering and patient under tax sales and foreclosures, when the civil power is the exacting force, or is to be the beneficiary of its own severity. But let the church be the beneficiary, even in an indirect degree, and how men will rage! Our Derryfield fathers peaceably paid their taxes to meet the tavern and drink bills of its representatives here and there, but let those taxes go for Presbyterian preaching in the town church, and the dissenters and atheists made the air blue with their righteous wrath. Behold, how strange a thing is the human conscience! And yet, in so far as human nature has revolted against enforced taxation for the support of the church, it has been fighting a battle for the church itself, and for its place in the affectionate devotion of men. It is not becoming that the church, whose sway over men should be the mild and stern sway of love and conscience, should receive the fruits of civil oppression—of seizures, sheriff's sales, and imprisonments. And it is to the enduring honor of the church that she has rejected such methods of support. The state, on the other hand, has not rejected these methods—with the one exception of imprisonment for debt. The state taxes the people yet with a stern hand, and exacts the last farthing of the tax. If it is delayed beyond a certain point, interest or fines are added. Property on which the civil taxes are not duly paid is, in the stern course of time, seized and sold in the interests of the civil power. In the incorporation of Derryfield, it was in-

tended that the chief object and the largest recipient of taxation should be the church. Next to the church came the secular administration. In other words, the largest part of a citizen's taxes went to the support of the church—a smaller part to the support of the town in its civil concerns. According to that principle, public taxes ought now to be a half less than they were before the church threw itself upon the voluntary support of the people.

The incorporators of Derryfield have been accused of indifference to religion. No impression can be more incorrect. Though somewhat testy and quarrelsome, they were God-fearing men in their way. If any conclusive proof of the fact were needed it may be found in an interesting petition from the town of Derryfield, signed by John Hall and John Goffe, selectmen, addressed, October 3, 1784, to the New Hampshire senate and house of representatives. It made complaint—

"That a breach of the sabbath is become so frequent that few hours of the day passes but repeated instances of it is to be seen upon any of our public roads. Not only travelling upon foot and Horse, but driving loaded teams as if they pursued their secular busnes upon that day with more alacrity than any other."

But no such proof is needed outside of the Derryfield town records, for at a special town meeting, held six weeks after issuing the above-mentioned tax warrant, one hundred pounds, old tenor, was voted "for priching," and John Ridiel and Nathaniel Boyd were appointed a committee to provide for it. This meeting was held March 2, 1752. The next meeting was held July 20, following. An article had been put in the warrant "to see where the town will keep publick worship for the season." In those days, when roads were bad and the inhabitants widely

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scattered, the summer was the most favorable season for church going. The town was poor, or felt poor, and at this meeting it did not venture on the expense of church building, but—

"Vouted that the Placieses of Publick Worishep be held at Banjmien Stivenes and William McClintos the first sabouth at Banjmien Stivenes & the nixt at William McClintos and sow sabouth about till the nixt town meetien."

The force and originality of John Hall's character are strikingly illustrated in his spelling. His free-hand spelling is especially interesting in the touches of Irish brogue which it has preserved, as in "nixt," "Stivenes," and "firest." You can catch the Scotch-Irish burr of the r sound in "firest" and "Worishep." The Puritans and their descendants, on the other hand, make no use of the r sound in such situations.

Thus Benjamin Stevens's and William McClintock's barns were the first places of public worship authorized by the town. They were so located as to be well within reach of all the inhabitants of the town. The services were held in these places throughout the summer and fall of 1752. The one hundred pounds voted at the previous March meeting had not yet been expended, and in February, 1753, at a special meeting held at Benjamin Stevens's barn, it was voted to continue the arrangement till the money was spent. It was also voted "that the minister be kept at William McClintos." The minister was Alexander McDowell, who had preached with such satisfaction both in Derryfield and Bedford that each town was ready to give him a call. The Derryfield call came first. John Riedell, Alexander McMurphy, and John Hall were a committee "to prosecute the giving of Mr. McDowell a call to the work of the ministry to join with the town of Bedford or separate and distinct by ourselves." Three weeks later, Bedford voted him

a unanimous call. There is a tradition that he did not accept the call to Derryfield. The annual report of the New Hampshire Missionary Society for 1828—seventy-five years after this first call was given—contains this interesting, but not altogether accurate, account of the transaction:

"Manchester is an old town, on the east side of Merrimack river, 16 or 18 miles below Concord. It contains, probably, about 800 inhabitants, and has been incorporated 77 years. Within about 17 years after the incorporation of the town [within three years rather] the inhabitants, in the spirit of our puritan fathers, determined to enjoy the privileges of the Gospel, invited a Minister to preach to them as a candidate, and after suitable trial of him, presented him a call to become their Pastor. To this call, for reasons unknown to us, he gave a negative answer; and it is said that no Minister of Jesus has since been invited to settle in that place. Here is a desolation of sixty long years which stands forth a solemn warning to the servants of Christ, to take heed how they give a negative answer to the calls which they receive."

Though the religious desolation of Derryfield was great enough, it had been by no means so great as in 1828 it appeared to have been. Derryfield had probably listened to a greater number of ministers than any other town in the state during that time. That Alexander McDowell did not accept the call is a tradition which must be correct. We have no present means of verifying it. The facts took place just a hundred and fifty years ago. The tradition is based upon such statements as the one above quoted, which was written within the reach of human memory from the event. But Mr. McDowell held the call under consideration for nearly two months, and the town felt sure enough of his acceptance to vote him a yearly salary of two hundred pounds, old tenor, provided he accepted the joint call from the two towns. If the Bedford end of his dual

parish would do as well as Derryfield, his salary would be a creditable one for that day. Potter tells us that "the name of no other minister employed in this town is found in our records to this time." Potter has placed the people of this vicinity, and of New Hampshire in general, under a heavy debt of gratitude for his history of Manchester. His historical learning was vast, and his memory prodigious. But he was not enough of a plodder to be accurate. He was either too busy with his other numerous duties, or too impatient to pursue a steady, sleuth-hound chase for facts in musty records. This only can account for the amazing statement that the name of no other minister is mentioned in Derryfield records. The records fairly bristle with the names of ministers employed by the town down as late as 1814. We surmise that Mr. McDowell's reason for declining the Derryfield call, not to mention the unattractive prospect of preaching Sunday about in Stevens's and McClintock's barns, may have been found in the factional spirit that disturbed the peace of the town. Perhaps he lacked the courage to undertake the task of bringing harmony out of chaos. His declining the call was a grievous disappointment, if we may judge by the traditional impressions. It was a calamity from which old Derryfield never recovered. He little realized how much depended on the answer he hesitated so long to give. But the town by no means surrendered to its disappointment.

September 5, 1754, the location of the prospective meeting-house was fixed "by the side of the Highway that leads from Londonderry to Amoscheeg Falls, some place betwixt William McClintock's and James Murphy's." This vote was apparently the result of a hot contest, and was certainly the cause of one which was to disturb the peace of the town for a half-century

or more. The location was the issue that split the town politics into the two universal parties—the powers that be, and the opposition. The opposition in this case was heterogeneous, as oppositions usually are. A chief element in it was the Massachusetts or English party, made up of the remnant of the Tyngstown settlement and a few others. It rallied around the person of Col. John Goffe, who was the most important and prominent personage in the town, though not as influential in town politics as John Hall. Goffe was a marked figure in the political history of Derryfield, and by force of character held important offices, even while the Hall faction was dominant. Though he disliked the location chosen for the meetinghouse he loyally supported the church and took a leading part in its management. Five months after the vote fixing the location of the meetinghouse, a petition signed by thirty voters was given the selectmen for the calling of a special meeting "to reconsider the vote of locating the meeting house and raiseing money for building." The selectmen refused. The petitioners appealed to the court of the province, and the constable, Benjamin Hadley, was enjoined to call such a meeting. It was held March 1, 1755, and the vote relative to the location and building of a meetinghouse was rescinded. This was stormy navigation for the little church, but it held up. Preaching continued, especially during the summer season. At a special meeting held at John Hall's barn it was voted "to pay Conol John Goffe sixtey poundes old tenor to pay the Revernt Binjimen Buteler for priching." Sixty pounds represented considerable preaching in those days, and though Benjamin Butler was never settled as the permanent minister of the parish, he evidently spent some time and labor in the Derryfield vineyard. No traditions of his ministry have come

down to us. What manner of man he was we do not know, unless we may be permitted to judge him by his famous namesake. The same meeting that ordered Colonel Goffe to pay Benjamin Butler sixty pounds for preaching voted seven pounds, two years overdue, to Rev. Samuel McClintock, for like service.

VI.

THE SECOND ERA.

The arrested meetinghouse project was set in motion again by the following touching petition, dated August 27, 1758:

"To the selectmen of the town of Derryfield, Gentlemen, Freeholders and Inhabitants of said town, We the undersubscribers, looking upon ourselves as under a great disadvantage for want of a place of Public Worship, as we have rising fameleys which cannot atend at other places, and as it would be encouragement for Ministers to Com and preach unto us if we were forward in getting a place for the public worshipe of God ourselves."

This petition is signed by Capt. Alexander McMurphy, John Hall, Robert Anderson, James Riddell, Samuel Boyd, John Dickey, Benjamin Stevens, John Riddell, James Humphrey, Hugh Stirling, Michael McClintock, Robert Dickey, John Merrill, James Pitirs (?), William Petiers (?), William Nutt, James Peirse, John Harvey, William Perham, Jr., Thomas Hall.

This petition deserved to be effective, and it was, for on the 21st of the following month a special meeting was held which undertook the building of a meetinghouse in earnest. Here is the record:

"Voted to build the meetien Houes on John Hall's land joyening the road leading to Thomas Hall's ferry and the Ammacheag Falls.

"Voted to raise six hundred pounds to carry on the building the said meetien Houes.

"Voted to raiese Said meetien Houes forty feet in lenth thirtey five feet in Brenth.

"Voted, Capt. William Perham and Levt. Hugh Stirlen and John Hall ye Commitey to carey on the builden of above said Meetien Houes."

These measures, though essential to the well-being of the town, were opposed by a considerable number of malcontents. The Tyngstown remnant had not forgotten the unfriendly aloofness of the Scotch-Irish in the days when they were engaged in the trying task of building up a town and securing support for their parish church. They returned evil for evil. Some refused to pay their church taxes. Some of them suffered for their refusal. Some did not refuse, but delayed, and the building went on by jerks and starts. By July 15, 1759, it had been framed and raised, for on that date it was voted to collect five hundred pounds "toward Borden and Shingelen of our Meetien Houes," this sum to be taken out of the six hundred pounds that had been voted the previous year. Capt. William Perham, Lieut. Hugh Stirling, and John Hall were the building committee. It was voted that John Hall apply for financial help for the building of the meetinghouse to non-resident "gentlemen" having uncultivated or unimproved lands in the town. It was also voted that "whoever pays any money to the above said meetien Houes shall have their names and the sums of money they pay recorded in Derryfield town Book of Records."

The factional fight continued. The building committee's honesty was questioned and a committee consisting of Michael McClintock, John Harvey, and David Starrett was appointed

to examine the accounts. No crookedness was discovered, and the arrested enterprise was resumed. It was voted at this meeting, November 15, 1759, "not to underpin our meeting-house at present, but to make one door this year." The town was either beginning to feel the drain of the undertaking, or the opposition had grown in strength as the building progressed, for at a meeting held December 3, 1759, it was voted "not to collect any more money from the town this year towards the meeting house." The town was bonded to pay off the debts that had been incurred up to date. The building committee were given full power to borrow the necessary money at such interest as they could obtain it for, securing the loan by the credit of the town. In the following August, 1760, the selectmen were instructed to underpin the meetinghouse and to put in two doors. Finally, December 15, 1760, the house was considered near enough complete to order that the names of the donors be recorded. This was the closing year of the French and Indian War, and the mighty men of Derryfield had returned from the blood-curdling experiences of that brutal conflict to the peace of their home firesides. This list of donors to the building of the town church of Derryfield begins with the names of twelve officers in the Indian wars. Here are the names of "Col. John Goffe," heading the list, and "Capt. John Stark," fourth in the list, fresh from the frontiers. The largest amounts are from Abraham Miral (Merrill), £72—18—4, and John Goffe, £71—18—10. John Stark is credited to £40—0—3. These amounts represent the church taxes of the years 1758, 1759, and 1760. Here is the name of Ezekiel Stevens, the most interesting name in the list when we pause to realize what he had just gone through. He had been one of the victims of the massacre that followed Montcalm's cap-

ture of Fort William Henry in the summer of 1757. When the British marched out of the surrendered fortress, the provincial, or American, troops were in the rear. They had defended the fort till their ammunition had failed, and were defenseless save for the assurances of Montcalm. How empty those assurances proved to be is attested by one of the blackest horrors in American history. How the waiting savages, at a preconcerted signal, burst like a cyclone of death on the unprotected rear of the retreating garrison has been graphically told in the fiction of Cooper and the history of Parkman. Some few of the attacked provincials escaped to the woods. One of them was overtaken by the savages and stripped of his clothing, but not without a severe struggle. A blow from a tomahawk leveled him to the earth. His scalp was taken, and with one more finishing blow from the tomahawk his body was left as food for the beasts and birds. But he came of a stock that dies hard, and after a time he awoke to consciousness. He had strength enough left to crawl to a log, where he seated himself. While he was engaged in the task of recalling his mind from its bloody bewilderment, he was suddenly set upon by another Indian, who claimed him as a prisoner. He resisted the claim and clung to the log. While this was going on he was fortunately taken in charge by a passing company of French soldiers. He was well cared for at the fort, and in a few months was permitted to return to his home. His home was Derryfield, and his name was Ezekiel Stevens. "His scalp," says Potter, "was removed almost from the entire head, save a line around it about the limit betwixt the hair and the smooth skin of the face and neck. To protect his head thus exposed, he always wore a close knit cap upon it. This memento of the 'Massacre of Fort William Henry' is well

remembered by many of the original citizens of Manchester at the present day, who have often heard from his own lips an account of his thrilling adventure." The savage that left him for dead probably never realized how little reason he had to boast of the scalp that hung from his belt. In the list of tax-donors to the town church, Ezekiel Stevens in his scull-cap is credited to £12—8—4. This list was recorded by John Hall, "Town Clark," March 2, 1761.

Still the meetinghouse was unfinished and the strife which it had caused had now divided the town into two bitter factions. One was headed by John Hall, the first political boss of Derryfield. The opposition was led by John Goffe. The long course of this strife is tedious and unedifying. Whoever desires to retrace its steps is commended to the town records of Derryfield, or to Potter's "History of Manchester." It was a most unfortunate conflict for the early welfare of Derryfield. It ultimately drove many of the best citizens from the town, Colonel Goffe among them, and gave it a repellant reputation. The fault, as usual, was almost equally shared by the two factions. It may be said to have begun with the inhospitable purposes of the "English" to crowd out the Scotch-Irish from the Merrimac valley. It was prolonged by the testy, unyielding temper of the Scotch-Irish themselves, after they came into control of the destinies of the territory. The conflict reached its height in 1766, when the town elected two sets of officers, and the state was compelled to intervene to restore order. And the order that was restored was an order of litigation. John Hall was called to account for the funds he had collected from non-resident taxpayers for the meetinghouse. He showed a clear record, only to be accused in turn for having embezzled a part of the

four hundred pounds which had been borrowed to pay off the meetinghouse debts. He replied by bringing in a bill for extra expenditure. The bill was rejected. He sued the town. John Goffe and William McClintock were chosen as agents to defend the town. The suit was begun at Portsmouth, but the town offered settlement out of court, and came out a heavy loser in the game of litigation. The prosecuting agents brought in an account of their expenses. Among the items in William McClintock's expense account against the town is the following:

"1771 Feb 4th
At Chaster, to a mess of otes and
a jil of Rum a Coming hom——6. [Shillings]"

He also charges the town for a "Bowl of Todey" which he had at Greenland, and sundry other drinks at Exeter, Kingstown, and elsewhere. The John Hall party usually came out on top in the end, though the opposition scored several temporary victories. For instance, April 2, 1764, they carried a vote not to raise any money for preaching that year. Six months later they were strong enough to carry the vote a step further, and appropriated the money that had been raised for preaching to the paying of the town debts:

"Voted that the money that wase Raised in the year 1763 for Priechien & not Expended for the use Intended should gow to pay the towns Detes for money Borowed and was formerly voted to Repeair the meeting House."

William McClintock, John Stark, and John Moor were town selectmen at that time, and John Hall was town clerk. It is not certain that this vote was carried by one faction over the heads of another faction. It is possible that it was dictated by the town's financial extremities. During the most of this

period of warfare the town was supplied with preaching at irregular intervals. As the result of the town meeting held March 4, 1765, more preaching was provided for in the town that year than ever before. But the evil temper of the inhabitants had been so profoundly stirred that it would take more than one year's preaching to allay it. It was at the following March meeting that each faction elected its own set of town officers. The Hall party was dominant in the town, for even after a new election had been ordered by the state, and every element of the opposition would be expected to show itself, the Hall party was triumphant, and John Hall was elected to two of the most important offices in the town—clerk and selectman. Nine months later, however, the dissenters rallied and voted not to raise any money for preaching the coming year.

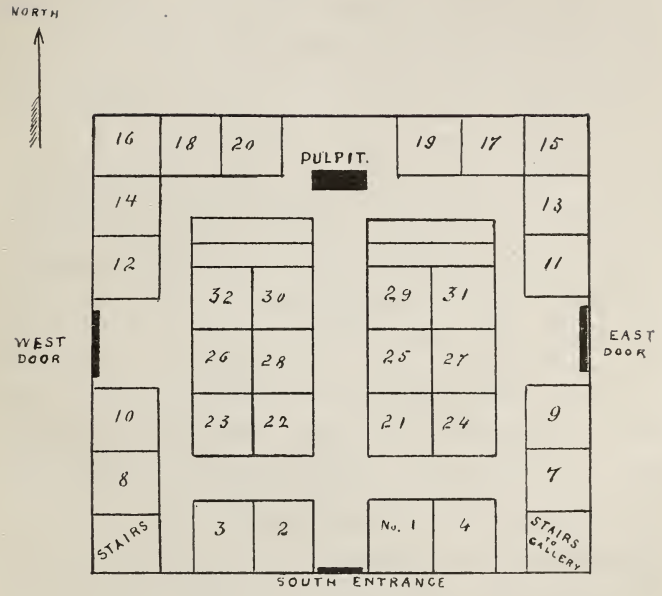
In 1773 the disturbed state of feelings was found to be quieted enough to justify the town in another attempt to settle a minister. Rev. George Gilmore had preached occasionally in the meetinghouse, and on the 20th of August four articles were inserted in the warrant for a town meeting: to see if the town would vote him a call; to see what yearly salary they should vote him in case he accepted; to see how much settlement money they should vote him; and to see if they should send a committee to negotiate with him about the matter. The meeting which was held September 6 was not yet prepared to extend a call, but Mr. Gilmore was sent for to come and preach two Sundays on further trial. He was evidently found acceptable, but the movements of the town were unaccountably slow, for it was not till December 30 that the call was voted. He was offered the insignificant yearly cash salary of thirty pounds, besides thirty pounds in cash and sixty pounds in labor, as settlement money. David Starrett, Samuel Boyd, John Perham,

and Lieut. James McCalley were appointed a committee to communicate with him. At an adjourned meeting held two months later they had received no answer from Mr. Gilmore. The reason for his silence is unknown. It would probably be doing him an injustice to say that he did not think it worth while to waste the expensive postage of those days on such a penurious, procrastinating town. He may have been ill, or the letter miscarried. At any rate, this second attempt to settle a minister in Derryfield ended in failure. This brings the story of the old town church down to February 21, 1774. The long and bloody struggle for independence had already begun with the "Boston Tea Party" a little over two months before, December 16. From this time until the close of the Revolution the patriotic town of Derryfield had little time or money for anything but war.

VII.

THE THIRD ERA.

The meetinghouse had been left in its incomplete condition, growing old and needing repair. May 22, 1780, an effort was made to raise money for its repair by selling the "pew ground." At the close of the war, June 2, 1783, the town voted to raise one hundred dollars, one half in money and the other half in labor, for the repair of the meetinghouse. Major John Webster, Lieut. Daniel Hall, and Samuel Stark were the committee that directed the repairs. The amount voted was found to be insufficient, and on the following September the allowance was increased by fifty dollars. In 1790 a successful effort was made to raise money for the completion of the meetinghouse by selling the pew ground. The sale was conducted at public auction June 22, by Major John Webster, John Green, and John Hall. The ground on which each pew was to be built was struck off to the highest bidder. The purchasers were to pay two thirds of the purchase price in glass, nails, marketable clapboards or putty, and one third in money. The name of each purchaser, with the number of his pew and the amount paid for it, was to be recorded in the Derryfield town book. Here are the names as recorded by John Goffe, town clerk: Major John Webster, Daniel Davis, Daniel Hall, Capt. John Perham, James Gorman, John Green, John Hall, Lieut. David Merrell, John



PLAN OF PEWS IN PRESBYTERIAN CHURCH, EAST MANCHESTER IN 1792
(MANCHESTER CENTER,)

Stark, Jr., Jonathan Greeley, Asa Haseltine, David Webster, Joseph Haseltine, William Nutt, Dr. John Duston, Abraham Ammy, Israel Young, John Dickey, Capt. Samuel Moor, Joseph Farmer, Peter Emerson, Archibald Gamble, Joshua Perse, Samuel Moor, Thomas Griffin, John Goffe.

It would appear from this list that the Revolutionary struggle had brought the ecclesiastical factions of Derryfield into harmonious agreement for once. The purchasers of the pew ground built their pews immediately. So successful had been this transaction that the town decided to go on and sell the pew ground for the galleries. March 5, 1792, the selectmen were instructed to expend forty dollars in building the galleries. Eight months later the sale was effected under John Stark, Daniel Davis, and Samuel Moor, selectmen. The highest bidder was to be the purchaser. No bid was to be accepted less than sixpence. The purchasers were William Perham, David Stevens, John Stark, Able Huse, James Majorey, Samuel Smith, Capt. John Perham, Capt. Samuel Moor, Green Simons, William Stevens, Daniel Davis, John Hall, Jr. But for some reason the gallery pews were never built.

This sudden revival of interest in the church is not explained by the town records. We would be at a loss to account for it if it were not for the old traditions that earlier local historians have been thoughtful enough to preserve. By the assistance of these traditions, verified by the cold facts of the town records, we learn that a preacher of striking eloquence and personal power had been preaching in Derryfield. His name was William Pickles. Relying on Potter as our authority, we learn that he "was a native of Wales, where he married Margaret Tregallis. After emigrating to this country he preached for a time in Philadelphia. He came into the neighboring town of

Bedford somewhere about 1787. He preached in Bedford some years, a portion of the time. At first he was very popular as a preacher, and it was proposed to settle him, but for some reasons not easily accounted for, an opposition sprang up against him in Bedford, and became so violent as to forbid the idea of a settlement. His enemies charged him with dissolute habits in Philadelphia, but the charge was stoutly denied by his friends. At length the strife waxed so warm and became so pointed that Lieut. John Orr offered to lay a wager of fifty dollars that the charge was true. The wager was taken by Mr. Pickels's friends, and Mr. William Riddle was agreed upon as the agent of the parties to proceed to Philadelphia and investigate the charge. His report was to be final. Mr. Riddle went to Philadelphia on horseback, investigated the matter, found the charge untrue in every particular, returned, and reported the result. There was great exultation on the part of the winners, and they met at the store of Isaac Riddle, Esquire, to rejoice over the victory. Mr. Riddle was designated as their agent to go to Mr. Orr's and get the wager. He accordingly waited upon Mr. Orr and made known the result of the investigation. Without making a remark, Lieutenant Orr went to his desk and paid over the money. Mr. Riddle took the money back to the winners, and it was spent at the counter in liquor for the multitude! But the result did not stay the opposition against Mr. Pickels, and he was forced to abandon the idea of a settlement. He however continued to preach in Bedford a portion of the time for some sixteen years. His friends would pay their money for no other man, as long as he was in the neighborhood; and as they constituted near one half of the people in Bedford, and among them some of the most influential, Mr. Pickels continued to 'supply the pulpit'

about one half of the time. The remaining part of the time he preached in the vicinity, mostly in Derryfield."

Mr. Pickles preached in Derryfield at least as early as 1791. There is a town record of April 2, 1792, that Joseph Farmer is paid ten shillings "for Keeping William Pickles the Last year." It was this William Pickles who rebuked the people of Derryfield for their neglect in not repairing and completing the meetinghouse. "If you don't repair the house of God," said he, "the devil will come in and carry you out at the cracks." It was perhaps to escape such an uncanny experience that the town had carried on such a successful sale of pew ground for the repair of the meetinghouse. Mr. Pickles had no permanent engagement at Derryfield. He was sent for when wanted. An interesting vote is recorded in the town book in 1794, to 'Giv an order to John Ray for Fifteen Shillings on Capt. Perham Collector, it being voted to General Stark for going to Amherst & to Bedford to hire Mr. Pickles to preach in the year 1793." Other preachers were also employed more or less, but Mr. Pickles seems to have been the general favorite. June 16, 1797, Enoch Whipple receives twelve dollars and fifty cents, the balance due him "for supplying the Desk in Derryfield in 1796." March 24, 1798, widow Elizabeth Hall is voted *fifty cents* "for entertaining the minister for years past." The following May "Archibald Gamel" received ten dollars for money he expended in hiring preaching in the previous year. In August twenty-four dollars is voted to "Revt Mister Ordway for his preaching six days at four dollars pr day." In December "Mister Andrews" receives four dollars for one day's preaching service. Then we come to Mr. Pickles again, who appears to have been paid at the rate of six dollars a Sunday. By vote of July 19, 1799, he received

forty-two dollars for supplying the pulpit during that year. The town, during this period, took reasonably good care of the meetinghouse. October 8, 1798, James Young was voted twenty-eight dollars for repairing the meetinghouse. The following March he was voted a like sum for the like service. November 5, 1803, Mr. Pickles receives an order on the town treasury for sixty-six dollars for preaching. Six weeks later a Mr. McGregor receives an order for eighteen dollars "for preaching three days." July 20, 1804, Lieut. Daniel Hall receives an order for fifteen dollars "for Boarding Mr. Pickels in the year 1803."

We now enter upon the period of dissolution of the bonds between the church and the town. Hitherto the town has been divided into two parties. Henceforth the town is to free itself gradually of any corporate connection with the church. The first step in this direction is to abate the church taxes of those who for one reason or another prefer not to pay them. March 12, 1805, the town votes to abate Peter Emerson's and Stephen Moor's "minister tax." The town, however, as a whole, continues to support the church for several years to come. March 1, 1806, David Webster is voted an order for forty-two dollars "for paying Mr. Pickels." Mr. Pickles not only acted as parish minister, but for a time also conducted the town school. March 29, 1806, David Webster received an order for three dollars and seventy-five cents for boarding Mr. Pickles while teaching school. Among the other ministers whose names are found in the town records down to the year 1814 are Joseph Goffe, Mr. Harris (probably the Walter Harris who held a long and notable pastorate in Dunbarton, and whose name we shall meet again), "Mr. Lord the minister," Mr. Chapin, Mr. Colby, Josiah Richardson,

Mr. Merrill, Mr. Leonard, Mr. Ambrose, Mr. Farwell, "Elder Stone," Mr. Herrick, Mr. Brown, Josiah Convers, and Sabastian Streeter. Mr. Streeter makes his first appearance in the town records by a vote October 1, 1810, giving "an order to Isaac Huse on Town Treasurer for twelve Dollars due to him for paying Mr. Streeter and Mr. Farwell for one days preaching each." This was the year when the unique name of Derryfield was changed by the fancy of Thomas Stickney to the commonplace name of Manchester. Mr. Streeter was paid out of the town treasury for preaching as late as February 22, 1813. In the previous year, March 10, the town had "voted to raise one hundred dollars to hire preaching," and John Dwinnell, James Nutt, and Isaac Huse were appointed a committee to provide it. At the same meeting it was "voted that each religious denomination shall Injoy the Benefit of their own money as it respits the preachers they may chuse to hire." Here enters the denominational conception of Christianity, and the end of the period of town establishment is at hand. At the same meeting it was voted to sell the vacant parsonage lot. For the meeting of February 2, 1813, an article was inserted in the warrant "to see if the town will raise any money for preaching and how much." None was voted. There were two parties in the town—the town church party, and the disestablishment party. The former had been up to this time strong enough generally to carry their purposes. March 8, 1814, marks the important point in the history of Derryfield-Manchester—when the church party ceased to be able to control the policies of the town. From that day on they were for a time strong enough to insert articles in the warrants for the town meetings, but not strong enough to vote them into effect. The boisterous character of that meeting is reflected

from the placid pages of the town records. The fourth article in the warrant was "to see how much money the Town will raise for preaching the present year and employ Mr. Smith as minister." Mr. Smith was on hand at the meeting, and the church party scored the first point by carrying a vote that "Henery T. Smith make a short prayer." But the dissenters were deaf to eloquence whether of prayer or plain speech, and when the time came, "motion was made to dismiss the forth article in the warrant, but did not carry at that time." Then the contestants took a breathing spell. We can only guess what was said and done, for there is not the slightest record to direct us. It resulted, however, in disaster to the church party, for the very next item reads as follows:

"Afterwards motion was again made to dismiss the fourth article, *and was voted to dismiss the same.*"

The church party realized the meaning of such a vote. It meant the disestablishment of the town church of Manchester. They could not reconcile themselves to any such awful action. It seemed like an abandonment of God, for as yet they could not conceive of the maintenance of the worship of God without the assistance of the civil power. They considered such a vote a disgrace to the town. The boisterousness was quieted and the discussion became serious, solemn, and prophetic. We read this between the lines, for there is no minute to aid us, except the vote that immediately follows. It was—

"Voted that the two last votes be arrased out and begun annew on the forth article—and on motion being made to dismiss the fourth article it was voted to dismiss the same."

One can almost hear the sigh of despair that arose from the little meeting when that last vote was declared. Henceforth

the old town church of Manchester is cast adrift on the world. The waves that break over it at first seem to overwhelm it entirely. For a few years it is altogether lost to view. But it emerges again as the Presbyterian Church and Society of Manchester in 1828, and again, by union with the Congregational Church in Amoskeag, it rises in the First Congregational Church in Manchester to pursue a strong and triumphant course.

Though the votes we have just mentioned mark the disestablishment of the church in Manchester, they do not blot out the existence of the church. The church party henceforth constituted the church, and the church party did not cease to labor for the reinstatement of the church for several years yet to come. In the warrants for the annual town meetings of 1815, 1816, and 1817 they kept the ecclesiastical issue to the front by inserting the article "to see how much money the town will raise for preaching." Evidence of the existence of a town church party is found in the town records as late as March 12, 1822. It was five or six years later, when all hope of restoring the corporate union between church and town had entirely vanished, that the scattered fragments of the church party came together to organize themselves into an ecclesiastical society, in accordance with the necessities of the voluntary principle. The men who were to organize this Presbyterian society in March, 1828, were the same men who had striven earnestly but in vain to preserve the connection between the church and the town. The separation did not annihilate either member of the partnership. The town that was incorporated in 1751 has had an uneven but continuous history. So also has the church. The church has changed its name. So also has the town.

PART III.

AFTER THE DISESTABLISHMENT.

VIII.

THE TRANSITION.

The ancient Presbyterian church of Derryfield, whose beginnings were coëval with the incorporation of the town in 1751, never really ceased to exist. The old meetinghouse, the building of which was such a bone of contention in the early history of the town, still stands on the same ridge, the fathers who quarreled about it sleeping peacefully in the churchyard at its side. It was the meetinghouse for the town from the time it was built in 1759, in the closing year of the French and Indian War, until about 1840. Religious worship was held in it at indefinite intervals during the whole period. It had passed through great tribulations. During the French and Indian War, the Starks, the Goffes, the Stevenses, and other chief spirits of the place were fighting for the preservation of their homes and guarding the frontiers. Many had never returned. War is not a good school for religion, and some who did return seemed to give less concern than ever to the religious welfare of the town. Then had come a short interval of peace before the outbreak of the Revolutionary War. The interval was too short to allow the current of the religious life to cut out a channel for itself in the community. The long struggle for independence absorbed the energies of old Derryfield. There was no restraint to her patriotism. Her able-

bodied men rushed to Boston with the first report of the fighting at Lexington. The community lived only a waiting existence till the Revolution was complete. Then had come the period of national construction based on a new set of principles, the chief of which was that of the separation of church and state. The Constitution of the United States had denied to Congress the enactment of any law relative to the establishment of religion. The French Revolution, coming on the eve of our own, had exerted a powerful influence in the same direction. The civil authority ceased to concern itself with the religious wants of the people. The fate of the church was committed to the voluntary principle. The church was turned out into the cold. It was severe usage, but the American church has adjusted itself to the separation and would refuse now to return to the older principle. This is what had happened in Derryfield in the closing years of the eighteenth century and the first quarter of the nineteenth. The town in its civil capacity gradually cast off all responsibility for the maintenance of the church. It left the church to the fate of the voluntary principle. And the church had life enough in it left to organize itself in accordance with the demands of that principle. Here is sufficient proof that the old church at Derryfield had not ceased to exist. It had not died. The men who had striven in vain to uphold the claim of religion to the town's support constituted the church that had been and that was to be. When it became apparent that they could no longer hope for material aid from the town, they had recourse only to the organization of a voluntary corporation for the purpose. In the very beginning of this century, the New Hampshire Missionary Society had been organized. Its chief task had been to provide for the religious destitution that followed the dis-

establishment of the churches. This organization did more than any other institution to awaken the slumbering churches. It helped them to adjust themselves to the voluntary principle, and cared for the weaker ones while they passed through the transition. This was the service it performed for the old church of Manchester. In February, 1828, Rev. William K. Talbot began a four weeks' "mission" in Manchester. It was during this mission that "Joseph Moor, Daniel Watts, Samuel Hall and others" met at the old meetinghouse of Derryfield (Manchester since 1810) and "formed themselves into a Religious Society Known by the name of the first Presbyterian Religious Society in Manchester, N. H." The minutes of that meeting in the handwriting of the secretary, Amos Weston, Jr., are preserved in the first record book of the First Congregational Society. The First Presbyterian Society of Manchester, by absorption with the First Congregational Society of Amoskeag, passed into the First Congregational Society of this city, and these records have been in its continuous possession to this day. They are the oldest records of any religious society within the present limits of Manchester, the records of the church in the old Derryfield days being a part of the old town records in the possession of the clerk of the city of Manchester. The old Presbyterian church of Derryfield survived sufficiently to organize itself in harmony with the new principle and in accordance with the provisions of the act of the legislature passed in 1827. It made no change in its faith or its ecclesiastical polity. It declares that "the object of this association is to support and enjoy *more effectually* the Institutions of our Holy Religion." They had not been destitute of church worship. A church is a company of believers. Such a company had existed in Derryfield-Manchester from

the incorporation of the town. It had supported and enjoyed religious worship more or less, with frequent interims during that time. In the meantime, a religious revival had swept over the country. It was a revival that began with the Great Awakening under Jonathan Edwards at Northampton. The tide of this revival had been swelled to overflow by the matchless evangelistic eloquence of George Whitefield. His last sermon had been preached at Exeter, on Saturday, September 29, 1770.

"Sir," said Mr. Clarkson, "you are more fit to go to bed than to preach."

"True, sir," said Whitefield. But turning aside he clasped his hands, and looking up, said:

"Lord Jesus, I am weary *in* thy work, but not *of* thy work. If I have not yet finished my course, let me go and speak for thee once more in the field, seal thy truth and come home and die."

So he did. His bones are resting at the mouth of our own Merrimac, underneath the pulpit of the old church in Newburyport. It was Whitefield, Edwards, and others, with their apostolic earnestness, who had fanned the dying embers of ecclesiasticism into flame and had enabled the church to survive the severe period of reconstruction when it was first called upon to maintain itself by the voluntary principle. The evangelistic ferver of these men was the most potent religious influence in this country during at least the first half of the nineteenth century. It more or less affected every town and hamlet in the whole land. It was the wave that lifted the church from the sandbar of disestablishment and non-support. It was a feeble wave in some parts. It had well nigh spent its force before it reached Derryfield-Manchester. But it

reached us, and it was just sufficient to lift our bark from the bar. It did for us what it did for other towns where the church had been previously supported by town tax but was compelled henceforth to provide for its support by the voluntary principle. What happened here in Manchester happened also in every other old, established parish in the country. The church that had been supported by the town was compelled to organize itself for its support by other methods. The neighboring church at East Derry dates its history legitimately from the organization of the town with the settlement of the Scotch-Irish colony in 1719. It has been compelled to readjust itself to the new principle. It has at times been pastorless, and without the privileges of regular worship, but its history has been continuous from the time the little colony resolved by vote to support the preaching of the gospel, and the Rev. James MacGregor began his labors underneath the old oak. In fact, the church antedated the preaching, for it was the church that called the minister. The church in those days was the town acting in a religious capacity. It was not long after the days when the civil suffrage was limited to church membership. The colony that settled Concord in 1730 became incorporated into a town and as such provided for the preaching of the gospel and the maintenance of the ministry. That old town church of Concord still survives in the First Congregational Church of that city, which correctly dates its organization from 1730. The old town church of Derryfield, dating from 1751, having survived as the First Presbyterian Church and Society of Manchester, organized in conformity with the voluntary principle in 1828, still survives in the First Congregational Church and Society of Manchester. By the same method of reckoning by which the church in

Plymouth, Mass., dates from 1606, the First Congregational Church of Manchester dates from 1751. If it be said that for several years after 1751 there was no meetinghouse in Derryfield, we may also reply that for a longer period after 1606 the Church of the Pilgrimage had no meetinghouse, and they had no resident minister for several years after the landing.

The first church of the white race that ever took visible form on territory within the present limits of Manchester was, as already related, the old church of Tyngstown. But as the colony that organized Tyng's Township was expelled from its territorial claim, their church ceased to exist in this community. But this was not the case with the church in Derryfield. The church was coexistent with the town. The town remained, and the church remained with it. The names most familiar among the founders of Derryfield are the names that are signed to the constitution of the First Presbyterian Religious Society of 1828. The most prominent names in the records of old Derryfield are those of Hall and Stark and Goffe. They were the most prominent names in the ecclesiastical affairs of Derryfield. The Goffes had moved to Bedford. So when we turn to the records of the First Presbyterian Church and Society in 1828, the names that are the most prominent are the old names of Hall and Stark, with many other names almost equally prominent or venerable—like those of Gamble, Blodgett, Moor, Noyes, Griffin, Harvey, Emerson, Greeley, Young, Dickey, Davis, and others.

Samuel Hall, grandson of the John Hall who obtained from George II the incorporation of Derryfield, was one of the three men who met "with others" to form themselves into "a Religious Society" in 1828. He was the first vice-president of this society. Two brothers, Daniel and John, were also among the

first signers of the constitution of the society. The last mentioned of the three was not the John Hall, Jr., who in 1793 had purchased pew ground No. 13 in the gallery of the meetinghouse. An interesting proof that the Presbyterian Society was really a continuation of the town church of Manchester in its effort to adjust itself to the principle of disestablishment, seems to appear in the minutes of a meeting of this society "holden at the old meetinghouse" Saturday, May 21, 1831. It was voted at that meeting "that Moses Noyes be authorized to receive of the Town Treasurer all money or monies that may be in his hands due to or belonging to the aforesaid Society." This is the link by which the church of 1828 is found to be still united to the old town church of Derryfield. The continuity is established. The old town church of Derryfield, which became a fact when the town was incorporated in 1751 and the vote was passed to raise twenty-four pounds for the preaching of the gospel, has had a disturbed, but continuous history. From the old town church of Presbyterian affiliation it passed in 1828 into the First Presbyterian Church and Society of Manchester. From the First Presbyterian Church and Society of Manchester it passed in 1839 into the present First Congregational Church and Society of Manchester.

The change in denomination is only apparent, for at that time the Congregational and Presbyterian churches of New Hampshire were one denomination. They were united in the New Hampshire Missionary Society, and were bound together in the same ecclesiastical organizations, as they continue to be even to this day. The Congregational and Presbyterian ministers of this region have, from the early history of the churches in these parts, been united in the Derry Association. The Hillsborough Association of Congregational and Presby-

terian Churches is the local ecclesiastical body for the churches of both denominations in the county, and the churches of both denominations are entitled to like representation in the state association. The Congregational and Presbyterian churches are one religious body within the limits of New Hampshire. They have since the early history of the state been bound together by an organic bond. It is only when they go outside of the state or when they carry their ecclesiastical relations outside of the state, that they become two separate denominations. Within the limits of New Hampshire they are traditionally and organically one. There have appeared in recent years unfortunate signs of a breaking away from this grand old traditional union. They have been due to the advent of ministers and laymen from outside the state, where Presbyterian and Congregational churches were supposed to have no more to do with each other than Baptists and Methodists.

Whoever would correctly understand the ecclesiastical history of New Hampshire, or of New England for that matter, must remember that Congregationalism and Presbyterianism historically stand for the same great facts and principles. As far as ecclesiastical polity is concerned, there are really but two fundamental theories. By one of these theories the ecclesiastical unit is the bishop. Its maxim is: *Nullus episcopus, nulla ecclesia.* Where there is no bishop there is no church. This is the theory of the Roman and Anglican churches. We may call it the episcopal theory. By the second of these theories the congregation of believers is the ecclesiastical unit. Wherever there is a congregation of Christian believers, whatever their officers may be, whether bishops, presbyters, ministers, or neither, there is a church. And where there is no congregation there is no church. *Nulla congregatio, nulla ecclesia.*

This may be called the Congregational theory of the church. It is held by nearly all the religious bodies in this country and in the Protestant state churches in Scotland and on the continent of Europe. It was in support of this theory and in protest against the hierarchical theory that the battles of the Reformation were fought. It never made its conquest of the church of England complete. It was the effort to do so that aroused the Puritans to the heroic struggles of the seventeenth century. The sturdiest blows to unrivet the episcopal theory of the church from the religious establishment of England were delivered by the Presbyterians of Scotland. They were powerfully seconded by the Independents, or Congregationalists, of England. Their purpose was to deliver the church and the kingdom of England from the Lauds and the Wentworths, and in order to do that they must deliver it from the episcopal principle. They succeeded; and for one brief period the established Church of England was Presbyterian. The bishops were overthrown and the congregation became the unit of the ecclesiastical organism. If Richard had been Oliver it would have remained so to this day. In New Hampshire, therefore, the differences of denomination were solely differences of race. The settlements from Massachusetts were Congregationalists. The Congregational church was the town church. There was no other church. There was not much denominational fastidiousness in those days. One church for the town was enough, and it usually received what for that day was a handsome support. The Scotch-Irish were Presbyterians. The Presbyterian church therefore was, as a matter of course, the established church of their towns. So in Londonderry, Bedford, Derryfield, the town church was Presbyterian. But there was nothing said about denomination. The

denominational bugaboo had not yet come to overawe the ecclesiastical conscience of America. They had "rising fameleys," and wanted a church—a real church, orthodox and regular. Beyond that they made no childish demands. Their concern was not the individualistic concern—every man for his own soul's salvation—which has been a chief cause of the multiplication of denominations. It was the concern for the Christian welfare of the community and its rising children. To them a church was a church, so long as it was neither Roman Catholic nor Episcopal. When the Presbyterian Church of Manchester, therefore, united with the Congregational Church of Amoskeag to form the First Congregational Church of Manchester, it made no real change in its creed or affiliations. It had been for some years more or less associated with the church in Amoskeag in support of a common ministry and was a ward of the same missionary society. The history of these churches is like two streams that rise from different mountains, and flow through different valleys until they mingle their waters in one common channel. The stream that started in Derryfield one hundred and fifty-two years ago and the one that started in Amoskeag seventy-five years ago followed winding courses through sluggish swamps where scarcely any current could be detected, until they united in the one channel in 1839. From that day the united stream has flowed onward with a strong current and an increasing volume.

IX.

THE NEW ORGANIZATION.

"1828 March 2nd Joseph Moor, Daniel Watts, Samuel Hall and others met and formed themselves into a Religious Society Known by the name of the first Presbyterian Religious Society in Manchester, N. H. and adopted a constitution which is here unto annexed. The Society then proceeded to the choice of a Secretary, and Amos Weston, Jr., was elected to that office.

"Recorded by Amos Weston, Jr., Clerk."

This is the oldest record on the books of the First Congregational Society of Manchester. All earlier records of transactions in the history of the church are to be found in the records in the office of the clerk of the city of Manchester, and belong to the days when the church and the town were united. This is the oldest record of any religious organization in Manchester since the civil union between the church and the town was dissolved. And since the date of that action the records have been continuous until now. The minutes of every meeting and apparently of every vote of the society are to be found in one of the four books in which the society's proceedings have been recorded up to the present time. In the preamble to the constitution it is stated that "the object of this association is to support and enjoy more

effectually the Institutions of our Holy Religion. Our belief is in the reality of Divine Revelation. Our desire is to know its truths; zealously to maintain them is our fixed purpose; we unite in the fear of God; for success our hope is only in the riches of his mercy. . . . Banishing party feelings and sectarian prejudices from our hearts and praying for Divine assistance, and mutual affection and love for the truth and a holy concern for our best interests, we unite for the furtherance of our object under the following constitution."

This preamble remains practically unchanged through the later revisions of the constitution, and the articles are still substantially what they were in 1828, even to phraseology. Article VII of the original constitution is interesting as showing the effect on the new corporation of the long civil connection with the town. It declares that—

"This Society shall be empowered at any regular meeting for the purpose, by a vote of two thirds of the Members present, to raise any sum of money they may think proper by levying a direct tax on each member in proportion to his property, and according as he is taxed or rated by the Town authority in which Town he lives."

This clause in the constitution marks the transition from the days of town support to the era of the voluntary principle. Another article of the constitution declared that—

"This Society shall devote their funds to the support of no minister of the Gospel who Shall not receive either the approbation of the Londonderry Presbytery, or the Trustees of the New Hampshire Missionary Society."

The New Hampshire Missionary Society is now a Congregational body, and was chiefly so then.

The fact that the Presbyterian Society of Manchester was willing to trust the Congregational equally with the Presbyterian authorities for direction in the support of a minister, illustrates the cordial relations on which the two churches have traditionally dwelt. The first signers of the constitution were Amos Weston, Jr., Joseph Moor, Daniel Watts, Samuel Hall, John Ray, Thomas Cheney, James McQueston, James Ray, Daniel Hall, Johnson Morse, Jonas Harvey, Isaac Blodgett, Jacob Whittemore, Samuel Gamble, John Calef, Franklin Moor, John Hall, Moses Noyes, Robert P. Whittemore.

The first meeting after the adoption of the constitution was held in the old meetinghouse March 26, 1828. Daniel Watts, Samuel Hall, and Amos Weston, Jr., were appointed a committee "to procure a minister to preach so much as shall be demed expedient by the Society." Franklin Moor was secretary at this meeting.

The following subscription paper was immediately circulated by the committee:

"We the Subscribers agree to pay the Treasurer of the Presbyterian Society of Manchester annually the sums perfixed to our names, for the space of three years, for the support of the Ministry provided that a sufficient subscription is obtained to furnish the Society with as much preaching as one or two Sabbaths in each Month for that time. The above to be paid in Semianual payments, first to be on the 1 of Sept. 1828."

There are forty-four names on this subscription list. The amounts subscribed ranged from one five-dollar annual subscription by Joseph Moor to one twenty-five-cent subscription. Judging by the original list signed by the subscribers themselves, the total amount subscribed was about sixty dollars. Appended to this are the names of twelve ministers, each of

whom offers to contribute one Sabbath's preaching on condition that the local parish subscribe for ten Sabbaths. These ministers are William K. Talbot, Thomas Savage, Ephraim P. Bradford, E. L. Parker, D. McGregore, John M. Whiton, Abel Manning, Jonathan Brown, Stephen Morse, William Whittemore, Henry Wood, and Leonard Jewett. All of these names, except that of Mr. Talbot, are written with lead pencil, and some of them are almost illegible.

In the month of May we find the Rev. William K. Talbot on the ground and the religious interest of the people markedly awakened. A letter of his addressed to the trustees of the New Hampshire Missionary Society has been preserved among the papers of that society. To the citizens of Manchester it is an interesting and valuable document. It is perhaps the oldest extant epistolary account of the religious condition of Manchester.

"On my entering Manchester," says he, "I found the religious state of things truly deplorable. The meeting house which was old and shattered, without a Bible or a Hymn book, and would not shield from storm, was forsaken."

The old meetinghouse had not improved with age, and it was twenty-four years older than when the Rev. William Pickles had told his hearers that if they didn't repair the house the devil would come and carry them out at the cracks. Mr. Talbot's letter further informs us that "the Methodist brethren were preaching a part of the time to a very few." Their meetings were held in a private house. "In answer to my enquiries respecting the religious state of things, the Methodist who preached there once in four weeks told me they had almost become discouraged (having labored there eight or nine years); that the last year they had serious thoughts of leaving

the Town; and should the next year, should the Congregationalists or Presbyterians afford them preaching; that they knew not of one anxious sinner in the Town." Where Methodists get discouraged and despair in the search for an "anxious sinner," it is safe to conclude that the situation is desperate enough. Mr. Talbot's letter, however, throws a stream of hope on the situation.

"The first week I endeavored to awaken them to the importance of having the preached Gospel. The second week I found some souls had been awakened, and many had become anxious for the stated preached word. But the enquiry was 'What can so few as are willing to do do alone?' I encouraged them to hope for assistance provided they would do all in their power, and we organized a Religious Society which engaged to employ no minister who should not gain the approbation of the Londonderry Presb. or Trustees of the New Hamp. Miss. Soc. The third Sabbath it was evident the Lord had begun a work of grace in the Town. Some were rejoicing in hope and others were inquiring what they should do to be saved. Some of my Church [at Nottingham] had visited the place and assisted me in the good work. Others were desirous of accompanying me, as on those days my own people were destitute except such as attended. After consulting my Session I concluded to invite my Elders and Church to attend at Manchester, as I would break bread to them there on the next Lord's day. This was peculiarly gratifying to some Church members residing in Manchester as well as my own Church. We attended, and tho' the day was very unfavorable we had a Crowded and solemn assembly. Some who had been baptized and were pious, after a satisfactory examination, which was voted sustained by the Session, were permitted to come

to the Table. The Lord set his seal to the services & great was the effect. Souls were awakened & converted & a mighty impulse was given; & Christians went on in the work of duty with fresh courage. A Council was called as soon as possible & a church of [blank] was organized, which has since increased to about 30." Mr. Talbot goes on to say that they have since hired a young man from Andover three weeks and himself four weeks. "And during all this time very few sermons if any have been preached which some soul can not date his first awakening or conversion from." He tells us that they had formed a religious library and tract society and a Sabbath school. He reports that the people of Manchester earnestly request him "to implore some further aid." He speaks of their uncommon and ardent efforts, and closes his letter with a gracious compliment to the people of Manchester which ought even now to strike a tender response from the chords of our hearts. He says:

"The respectable & affectionate reception I have universally met with from that people, gives me very elevated views of their character. Nor do I know of any place more deserving the attention of New Hamp. Miss. Soc."* His letter, written in a free, manly hand, is in a good state of preservation. I have handled it with care, with my mind on the historian unborn who may be pleased to read it a hundred years from now.

The organization of the church of which Mr. Talbot speaks was solemnized by an ecclesiastical council held May 21, 1828. The vote by which this council was called was taken "at a meeting regularly assembled at the Hall of Mr. Jackson's and

* Talbot's letter was written at Nottingham West August 5, 1828, and was mailed at Hollis, N. H., August 6. It was folded into envelope form and sealed with wax. It was not stamped, the number 10 in the top right-hand corner, written in red ink, indicating the amount of postage. The postmark was also written in red ink.

opened with prayer by the Rev. William K. Talbot Mod." This meeting was held in April. It was unanimously voted that a council be invited to assemble in the old meetinghouse "on the third Wednesday in May next to organize all such as give evidence of personal piety in this place and who are solicitous for the same into a regular Christian Church." The churches invited were those of Goffstown, Pembroke, Hooksett, Bedford, Dunbarton, New Boston, Litchfield, Derry, Londonderry, Nottingham West, Dracut, and the Bedford-street church in Boston. The letter missive is signed by Daniel Watts, Jacob Whittemore, Polly Watts, Rheni Gillis, Abby Stark, Betsey Hall, Sarah Davis, Lucy Ray, Elizabeth Stark, Mary Clark, Abigail Gillis, and Sarah Stark.

The council convened at the meetinghouse on the date named. The clerical members of the council were Abraham Burnham, William K. Talbot, Thomas Savage, Sylvester G. Pierce, Henry Wood, and Stephen Morse. The lay members were Daniel Knox of Pembroke, John M. Bartley of Nottingham West, David McQueston of Bedford, Thomas Smith of Goffstown, Joseph Chase, and Joseph Long. After due deliberation the council proceeded to organize the church with a membership of eight persons. In the "solemnities" that followed, Mr. Burnham made the introductory prayer, Mr. Pierce preached the sermon, Mr. Savage read the covenant and pronounced the organization complete, Mr. Talbot gave them the right hand of fellowship, and Mr. Wood made the concluding prayer. Mr. Talbot was chosen moderator, and Daniel Watts clerk of the newly organized, or perhaps we should say reorganized, church. The church was left free by the council to chose what form of government it pleased. As it had always been Presbyterian under the town, although no hard and fast

lines were drawn, so it continued to be; and it "voted to adopt the Presbyterian form of Church government," and Daniel Watts was appointed to meet the Londonderry Presbytery to apply for admission. The church grew in a few weeks till it numbered thirty members. Additions came slowly after that time. In October, 1829, Moses Noyes, with his wife and daughter, were received by letter from Newport. In 1829 the church received fifty-five dollars from the New Hampshire Missionary Society "to be laid out by Rev. Dr. Church" of Pelham. In the same year the parish in Manchester gave five dollars and twenty-five cents to the Missionary Society. In September, 1830, Rev. Josiah Prentice reports thirty-five members, a good interest, enquiring minds, and gratitude for the privileges of worship. He spent four weeks with the church, for which he received twenty-eight dollars. He tells us that a man one hundred years old died in the town while he was present. That unnamed man had lived through stirring times.

In March, 1832, Benjamin Franklin Foster, a licentiate, employed partially by the Home Missionary Society, was engaged to serve the two churches in Manchester and Amoskeag. His report is not very encouraging. Speaking of both places he says that "religion is low and a refreshing from the presence of the Lord is exceedingly desirable." On the 20th of the following January the church met at Gilbert Greeley's and voted to call a council for the ordination of Mr. Foster. The council convened at the home of Deacon Noyes, and after the examination held the public exercises of ordination in the newly built Methodist meetinghouse. From this time until 1839 the career of the Manchester church is on a descending scale. It never had more than thirty-eight members at one

time. The churches at Amoskeag and Manchester were so near together that when they had alternate services they attended each other's churches in considerable numbers. No records of the Manchester church later than 1833 have been preserved. But the records of the Presbyterian Society in Manchester are complete up to March 29, 1837. This was apparently their last annual meeting, and one year later we find the First Congregational Society of Amoskeag incorporated with practically the same constitution. It is this society that interests us henceforth. Though officered by other men, it absorbed the remnants of the society at Manchester. The last officers of the Manchester society were Moses Noyes, president; Amos Weston, Jr., clerk; Daniel Hall, vice-president; John M. Noyes, Joseph M. Rowell, and Thomas Cheney, directors. We have now followed the Derryfield-Manchester stream from its source in the middle of the eighteenth century to the point of its union with the stream from Amoskeag. We shall now cross over to the head waters of the stream from Amoskeag.

X.

THE CONGREGATIONAL CHURCH AT AMOSKEAG.

Of the two streams that united in the First Congregational Church in 1839 the one that had its spring in Amoskeag was the younger but the stronger. It was the dominant force in determining the direction of the current of the united church. It was blessed in the possession of a few strong men, the influence of whose Christian personality is still a potent factor in our church life. This can hardly be said of the Presbyterian branch. Deacon Moses Noyes appears to have been the only man among them whose personality exerted much influence on the church after the union.

Facts concerning the religious history of Amoskeag previous to the organization of the church are very meager. Congregational preaching had been heard in Amoskeag at least as early as 1825-26. The Rev. Henry Wood, pastor of the Goffstown church, held occasional services in the home of Colonel Farmer, and "a sainted man named Rand living near the McGregor place, held meetings in the schoolhouse." This information comes from Dr. Wallace, who spent eight months in Amoskeag in 1826 as a laborer. He was twenty-one years old at the time. It was five years before his conversion, and he had no thought of ever being the minister of the church which was to be organized there two years later. He had had

SCHOOLHOUSE IN AMOSKEAG (MANCHESTER),
USED BY FIRST CONGREGATIONAL CHURCH IN 1838-9.

his first sight of Amoskeag the year before, when he passed through on his way to Concord to assist in doing escort duty to General Lafayette. He tells us that "a large number of those who attended the meetings at 'Skeag at this time would retire to an adjoining hall at intermission and drink liquor."

The Congregational Church of Amoskeag was organized December 2, 1828, at the home of Col. Daniel Farmer, still occupied by his daughter, Elizabeth A. Farmer. An ecclesiastical council had been called "for the purpose of organizing an orthodox congregational church." The council was organized with Walter Harris, D. D., of Dunbarton as moderator, the Rev. S. H. Tolman of Dunstable as scribe. John Hubbard Church, D. D., of Pelham, who was at that time president of the New Hampshire Missionary Society, invoked the divine blessing. Henry Woods of Goffstown and Daniel Lancaster of Windham were the other clerical members of the council. The church in Pembroke was represented by Deacons Joseph Gale and Moses Hazelton. The articles of faith and form of covenant were approved, and the church was constituted with ten original members, one of whom, Mr. Stephen Atwood, was examined by the council as to his religious experience, and received on the public profession of his faith. Those who were received by letters from other churches were Col. Daniel and Mrs. Betsy Farmer, from Goffstown; Mr. James N. and Mrs. Lucy Davidson, from Windham; Mr. Gilman Knowlton, from Hopkinton; Mr. Enoch P. Sargent and Mr. Alonzo Dinsmore, from Goffstown; Miss Catharine French, from Dunstable, and Miss Sarah Davis, from Chester, west parish. At the public services the sermon was preached by Dr. Church, the consecrating prayer was offered by Dr. Harris, and the right hand of fellowship was extended by Mr. Woods. The report of the coun-

cil declares that "the church was accordingly formed as the Congregational Church of Christ at Amoskeag." The confession of faith of the Amoskeag church was the extreme of conservative orthodoxy even for that day. Two of the articles exhibit in all their lurid colors the awful theories which at that time seemed to furnish the Unitarians and Universalists with an effectual reason for their existence. Here is the last article in the creed:

"You believe there will be a resurrection of all the dead, the just and the unjust, the small and the great, and a final judgment, when the Lord Jesus Christ shall judge the world, and receive the righteous into his everlasting Kingdom, and sentence the wicked to endless punishment. Do you thus believe?"

This is an excellent and improved method for the manufacture of Universalists. If any better method has ever been proposed it has not been reported. The conception of the Lord Jesus Christ as the judge who comes to sentence the wicked to endless punishment may have some elements of truth in it which only eternity can reveal, but it is very safe to say that it is an unedifying picture, and one which so little resembles the picture of our Lord which we get from the gospels that we are compelled to reject it as a caricature. This article and another referring to the effect of Adam's fall on his descendants were subsequently greatly altered. The alteration might with profit have been carried still further. Much of the old phraseology, however, which was adopted seventy-five years ago in the parlors of Colonel Farmer's home has remained in the confession of faith. Colonel Farmer was born in Goffstown in 1783. He had joined the church there when a young man. In 1823 he had built the house which is still in the family possession and in which the church was organized.

This house became the "minister's tavern." He was a man of strong Christian personality. He was the father of the church in Amoskeag and it was due to his effective initiative that the consolidation between the two churches was brought about and the consolidated church planted in the growing village which was in time to become the heart of the city of Manchester. He is said to have been "an active, earnest man with a strong will." And it is intimated that this fact accounts in some measure for the result by which the consolidated church became Congregational rather than Presbyterian. He was one of the wealthy men of the community and led in the financial support of the church.

Nevertheless, the little church in Amoskeag had an uphill course. It never had a settled minister, nor a building of its own. Dr. Oliver Dean was at that time agent of the Amoskeag Company. He was an earnest Universalist, and it was by his efforts that Universalist services were started in Amoskeag in 1825. Under his agency a hall was built on what is now Amoskeag street, to afford a place where religious services might be held. The down-stairs part was used as a store, while the hall above was open to Christian churches of any denomination. This hall served as the home of the Congregational, Baptist, and Universalist churches. The Congregational and Baptist churches each had it one quarter of the time and the Universalists one half the time. When it burned down in 1839, the Congregational church held its services in the schoolhouse, the little building which is now used as a hose house. This little schoolhouse had been painted by a young man named Cyrus W. Wallace in 1826. There was no bridge then over the Amoskeag Falls, but so destitute of religious privileges was the neighboring part of Manchester that

a considerable portion of the congregation was composed of people who crossed the river from the east side by stepping or jumping from rock to rock, or by walking on planks where the spaces were too wide. We have members still, among whom are Miss Betsy Butler Shepherd and Mrs. Bradbury Poor Cilley, who can well remember when they leaped from rock to rock on their way to worship in Amoskeag.

"When thou passest through the waters,
I will be with thee;
And through the rivers,
They shall not overflow thee."

The first annual meeting of the church was held December 15, 1828, thirteen days after its organization. Gilman Knowlton was elected moderator for one year, and James N. Davidson clerk. On the 18th of the following February "the Church convened at House of James N. Davidson for purpos of Chosing two Deacons. Voted by ballot. Col. Daniel Farmer and James N. Davidson were chosen." This is the brief and sole account of the meeting. In this same February and probably at this meeting Mr. Talbot was with the church and baptized two adults, George and Hannah E. Blake. These were the first baptisms after the organization of the church. It is interesting and prophetic that their first officiating minister is the same man who had awakened the slumbering Presbyterian church of Manchester. The next record bears the date of June, 1829, and states that the Rev. Abraham Burnham of Pembroke, a great uncle of Senator Henry E. Burnham, baptized one adult and seven children. Six of the children belonged to Stephen Atwood, the first person who had joined the church by public profession of faith.

In 1831 it became apparent that the church could not maintain itself in vigor without assistance. In that year the following appeal for aid was made:

"To the New Hampshire Missionary Society.

"Gentlemen and Friends of Zion:

"We the subscribers and elders of the Congregational Church in Amoskeag are sheep without a Shepard and feeling anxious to have a man after God's own heart to go in and out before us, and break unto us the bread of life, and having made considerable efforts to raise subscriptions to support a Minister, find we must fail unless assisted from some other source, we now lay our care before you praying that you will afford such help as will enable us to have the preached word.

"DANIEL FARMER.
"JAMES N. DAVIDSON.

"Amoskeag Sep't 5, 1831."

This letter reflects the greatest honor on the church and the men who wrote it. They had tried to sustain themselves alone, and had felt considerable pride in the hope that they would be able to do it. They had in the previous year sent in a small contribution to the Missionary Society. They shrank now from the necessity of asking for aid, but they shrank more from the thought of a godless community. They found they "must fail unless assisted from some other source." They put their pride in their pockets and wrote this earnest, manly letter. The church that claims their feeble efforts as a precious legacy may well be proud of this letter. The letter was accompanied by a subscription list amounting to $228.50, and a postscript saying that "probably 25 or 30 dollars more may be had from the females working in the factories." The subscription list was headed with the following statement:

"We the undersigned under consideration of the benefit which may be derived from the stated and constant administration of the preached word in this vicinity, promise to pay the sums set against our names for the purpos of supporting Rev'd Simeon Saulsbery as our minister for the term of one year to preach at Amoskeag and Piscataquog [now known as West Manchester] and divide the time between the two places in such manner as may be thought best by the subscribers." The subscribers represented both villages, although the responsibility for the undertaking was borne by Colonel Farmer and James N. Davidson of Amoskeag. The subscriptions ranged from twenty dollars to one dollar. Singularly enough the largest subscription was made by Caleb Johnson, who was not connected with the church. Deacon Farmer, besides keeping "minister's tavern,"subscribed fifteen dollars. A like sum was subscribed by Daniel Mack of Piscataquog. Other large contributors were Robert Hall, James N. Davidson, James M. Clark, and Catharine French. The inhabitants of the village seem to have taken considerable interest in the proposal, as nearly one half of the whole amount was subscribed by persons "not members of any church." Nevertheless, the plan failed, and the Rev. Simeon Salisbury never became minister of the church. There is something almost pathetic in the numerous vain efforts the early fathers of this city made to obtain a resident minister. The right kind of men, however, were settled in other and more permanent pastorates, and shrank from the hire of "one year" on the uncertainties of a subscription paper, in a parish without a meetinghouse or a parsonage.

Until the year 1832 the church received no outside assistance. Such occasional preaching as it had, it paid for. In

1830 it contributed three dollars to the New Hampshire Missionary Society. Up to 1832 the church had at times received the ministrations of William K. Talbot, who was with the church immediately after its organization and with whom we are already acquainted, Abraham Burnham of Pembroke, at that time secretary of the New Hampshire Missionary Society, Dr. Church, and others. In March, 1832, Mr. Benjamin Franklin Foster, a missionary already mentioned, is employed to divide his time between the churches at Manchester and Amoskeag, and one hundred dollars is granted by the Missionary Society to both churches. In the first six months of his labors two members join the church at Amoskeag and three at Manchester. The report he sends to his society is that an interesting Sunday school has been established, but that religion is very low. At the end of the year the church had twenty-two members, seven of which were males. A Sunday school is maintained during the "warm season" and a Bible class through the rest of the year. In 1834 the condition of the church and the community is discouraging. Mr. Samuel Harris, a missionary, received twenty-five dollars in that year from the Missionary Society for work in Amoskeag. The membership had fallen off, no new members had been added, and his disheartening report is that "little can be done here at present." The situation remained unchanged for the better during the two following years. In 1836 Mr. H. L. Deane, a student in Andover Theological Seminary, puts in several weeks in Amoskeag in the employ of the Missionary Society. An interesting letter written by him under the heading "Amoskeag Tuesday 13 Sept. 1836" and addressed to the secretary of the New Hampshire Missionary Society, has been

preserved in good condition. It is at the close of his ministry in Amoskeag, and he is to "take leave of this place tomorrow morning."

"Col. Farmer will settle with me for my services during the time I have labored here, at the rate of $7.00 per. sabbath, which, If I mistake not, was the sum agreed upon. In compliance with your request I saw brother Noble and the result of our interview was a promise on his part that he would come on & 'enter into my labors.' He will be here either the last of *this* week, or sometime in the course of *next*. In regard to the importance of sustaining missionary operations here, I have but a word to say. If the Amoskeag Company go on, as it is expected they will, I should say, by all means let this feeble church be sustained. But if on the other hand the place is to remain *in statu quo*, I should feel it my duty before expending much time or money here, to enquire whether there are not *other* opening fields which promise a more plentiful harvest. Since I came into the place, I have done but little, except to preach on the sabbath, and I have not done so much even at *that* as I expected when I came here. I have had a third service but twice since I came. The truth is, they have their sabbath school at 4 o'clock, and a third service, coming on immediately after finds them so fatigued that *they will not turn out to meeting*, or, if they condescend to do that, they appear so exhausted, and consequently restless, that it is truly painful to preach to them."

Consequently, after consulting Deacon Farmer and Robert Hall, another prominent member of the church, Mr. Deane decided to omit what he called "the 3d service," which was really the second preaching service, the Sabbath school being then reckoned as the second service. Mr. Noble served the church for some time. So also did Rev. Timothy Dwight Porter Stone, who was still preaching more than a half-century later. A young man by the name of French, who after-

wards went as a missionary to Siam, supplied the pulpit for a short time, and the church was again left without a shepherd. These young men were mostly theological students. In the spring of 1839 a young man stopped over night at Amoskeag at the home of an acquaintance. The term Amoskeag was then applied to both sides of the river. The home in which he was stopping in this case was on the east side. He was on his way to his home in Bedford. He held a license from the Londonderry Presbytery, the ink of which was hardly yet cold. He was the young man who had spent eight months in Amoskeag eleven years before. He was now thirty-four years old. His name was Cyrus Washington Wallace. In the course of the conversation with the family, his hostess, Mrs. Nahum Baldwin, asked him how he would like to be settled in the church at Amoskeag. This was the first suggestion of his connection with the parish which was to be the field of his thirty-three years' pastorate. Mrs. Baldwin's suggestion was effective. It was made good when her husband seconded it by an invitation to supply the pulpit. His first sermon was preached in the hall on Front street, which had been built by Dr. Dean.

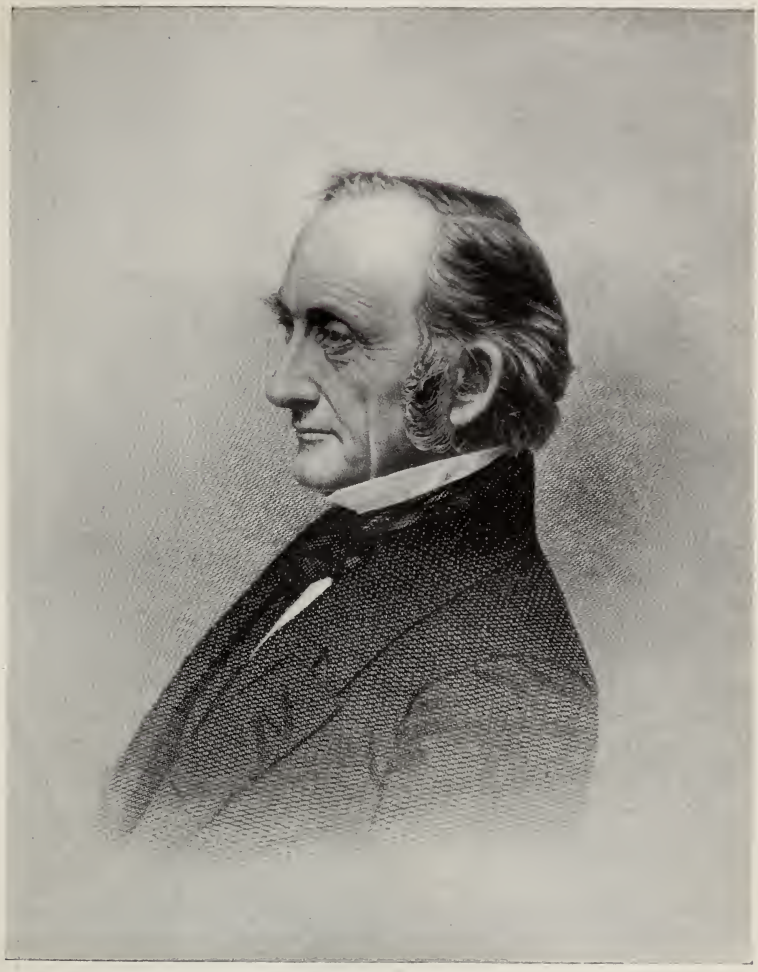
On a bright Sunday in the spring of 1839 Samuel D. Bell, afterwards chief justice of the New Hampshire Supreme Court, came into the house and said to his wife:

"There is a young man going to preach over at Amoskeag this morning. Get ready and let us go over."

It was an attractive invitation, and in a few minutes they were walking through the sand on their way to the river. Four times on the way was Mrs. Bell compelled to stop and empty the sand from her shoes. On reaching the hall where the service was held they found an interested group of men

about the doors, a larger congregation than usual on the benches, and a new face at the desk. It was to become perhaps the most familiar face in the city of Manchester for the next quarter of a century. It was the young licentiate from Bedford.

"At the close of the sermon," says Dr. Wallace, "we went to Col. Farmer's to dinner. At that meal I remember Col. Farmer remarked that his church was going to call a minister as soon as they got something to look at. The deacon said he wanted a man who could cut a double swath right straight through, . . . and I wish to leave it on record that Deacon Farmer was a man who could assist a minister in cutting a double swath."



Truly yours
C. W. Wallace

PART IV.

THE UNION.

THE FIRST CONGREGATIONAL CHURCH OF MANCHESTER.

XI.

FORTY YEARS IN THE OLD CHURCH ON HANOVER STREET.

"In the summer of 1839 it became apparent that the interest of religion demanded that the preaching of the gospel should be regularly established at the New Village in Manchester. For the furtherance of such a plan, and as the best means of accomplishing so desirable an object, it was thought expedient by the members of the Congregational Church at Amoskeag and also by many of the members of the Presbyterian Church at Manchester that a union of the two churches had better be effected, and the Church thus constituted to be located in the new village at Manchester. Accordingly, at the request of many members of both the above named churches, letters were sent to several Ministers in the neighborhood to call a council of Clergymen to consider the feasibility of such a plan and if thought expedient, to effect the contemplated union." We find this statement of the motive which led to the union of the two churches in the first record book of the consolidated church, and written in the hand of Dr. Wallace at the close of the council which declared the union complete. We are glad also that this statement settles the fact that it was *a union* of the churches, and that neither of the churches ceased to exist nor lost its identity, but that the two churches,

like two streams, were merged henceforth into one common channel. No vote of dissolution was taken by either church in preparation for the union. That each church continued to exist up to the 15th of August, 1839, which was the day the council met to consummate the union, is shown by the record that the council was convened "by the mutual invitation of the Congregational Church in Amoskeag and the Presbyterian Church in Manchester." The council chosen "to consider the expediency of uniting the aforesaid churches assembled at 10 o'clock, agreeable to request, at the home of Phineas French." The Rev. John H. Church, D. D., whom we met in the home of Colonel Farmer eleven years previously, was chosen moderator, with the Rev. P. B. Day scribe. The other clergymen present were Messrs. Burnham of Pembroke, Bradford of New Boston, Willey of Goffstown, and Cyrus W. Wallace, as a representative of the two uniting churches. It was Mr. Burnham who made the motion, so fraught with happy results, "to proceed to make the necessary arrangements to unite the Congregational Church in Amoskeag and the Presbyterian Church in Manchester provided the said churches shall renew their request in the afternoon." The council adjourned for its afternoon session to Franklin hall, a building that had recently been erected on Amherst street, standing in the rear of the site of the present opera house and owned by William Abbott. It was here that the last meetings of the two churches in their separate capacity were held. Their request to be united was unanimous, for the record tells us that "agreeable to the unanimous request of the two churches, a union was effected." Henceforth they are no more twain, but one church. "What God hath joined together let never man put asunder." According to the Manual of 1875,

each church gave fourteen members to the consolidation. Here they are:

From Amoskeag: Deacon Daniel Farmer, Mrs. Daniel Farmer, Mr. George Perry, Mrs. Mary C. Perry, Mr. Samuel Poor, Mrs. Samuel Poor, Mr. Nahum Baldwin, Mrs. Nahum Baldwin, Mr. Henry Peacock, Mrs. Lettice McQueston (afterward Bunton), Miss Harriet Jones, Miss Betsey Flanders, Miss Catharine French, Mrs. Sarah Kimball.

From Manchester: Dea. Moses Noyes, Mrs. Moses Noyes, Robert P. Whittemore, Mrs. Robert P. Whittemore, Mrs. Jennet Dickey, Mrs. Daniel Hall, Miss Sally Whittemore, Miss Eliza A. Moor, Mrs. Jerusha Griffin, Miss Maria Noyes, Miss Elizabeth Stark, Miss Abby Stark, Mrs. F. G. Stark, Mr. Isaac Blodgett.

It was this united church that proceeded to decide upon its future name. In this respect as in others, it acted upon the advice of the council. The record informs us that after the union was effected "the Church voted to adopt the name as recommended by the council by which they are hereafter to be known, viz.: The First Congregational Church of Amoskeag." By the same recommendation they also adopted the articles of faith and covenant of the Amoskeag church. The impression might very naturally be gotten that when the Presbyterian Church of Manchester adopted the Congregational name, it lost its identity and ceased to exist. But churches very frequently change their denominational names and character without losing their identity or breaking the continuity of their history. A very interesting proof that the old Presbyterian Church of Manchester continued to exist in the consolidated church is furnished by the following vote taken at a meeting held July 3, 1841—nearly two years after the union:

"On motion of Dea. Moses Noyes to withdraw Christian fellowship from Thomas Cheney, Joseph Rowel, Samuel Gamble and Mrs. —— Hall, they being members of the Presbyterian Church of Manchester before its union with this Church, but who have refused to sign our covenant, or walk with us as becometh saints."

The church that passes this vote of exclusion is therefore the same church these delinquent members had joined at Manchester Center, or this vote would have been meaningless.

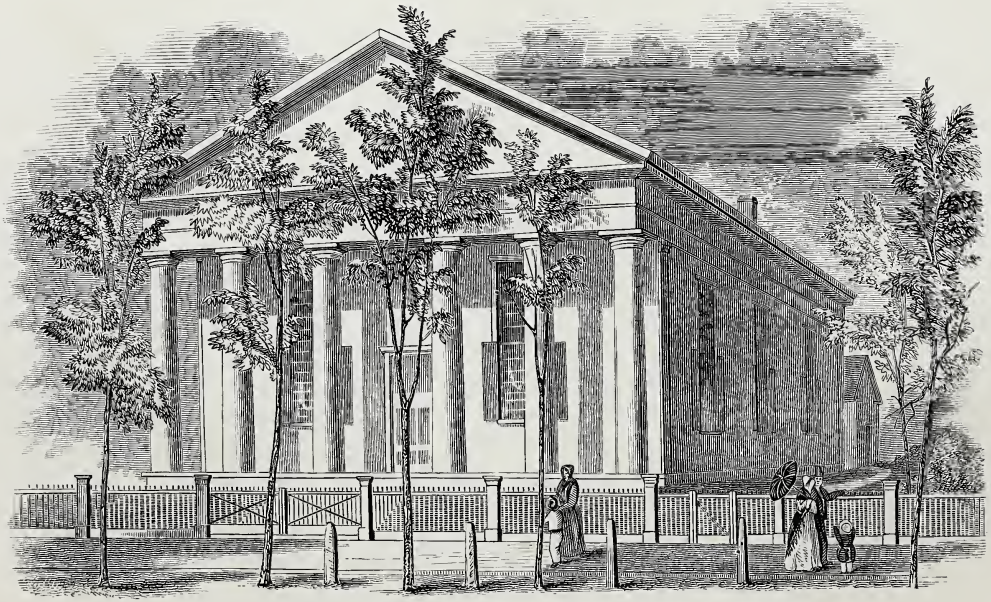
From the date of the union to the present, the ecclesiastical historian has clear sailing. Up to this point there are many intricacies, and the period so remote that the vision is uncertain and cloudy. The first meeting of the united church was held in Franklin hall August 15, 1839, at the close of the council which declared the union complete. Its first act was to receive eight persons into its membership. Two of them, Henry Lancaster and Capt. Hiram Brown, who joined with their wives, were afterwards prominent officials of the church.

The first meetings after the union, while the new church was being built on Hanover street, were held, some of them in the Amoskeag schoolhouse and some in Franklin hall. At that time there were very few houses on this side of the river, although they were rapidly increasing. At the second of these meetings it was voted "expedient to settle a Minister immediately," and Mr. Cyrus W. Wallace was given a unanimous invitation to preach as a candidate for settlement. The judgment of the church was not approved by the society, which voted September 6, "that it is not expedient at this time to concur with the vote of the church passed last night to invite Rev. Mr. Wallace to preach as a candidate." The future of Manchester was assured. Every move in the commercial and religious life of the town was to be made in the certain con-

fidence that this little village was in a few years to be one of the chief cities in the state. The streets and the parks were laid out with that end in view. The churches should be built and manned with that end in view. This was the feeling of men like William G. Means and Hiram Brown,* builders not only of the church, but of the city of Manchester. Mr. Wallace was not a young man. He was thirty-four years old, and was not yet ordained. His education had been limited. He was not a college graduate, and had taken only a short seminary course. He had been born on a farm in the neighboring town of Bedford in 1805, the fifth of seven children. His father had died of consumption when he was six years old. The long, sad procession to the burying ground a mile and a half away, the dull, hollow sound of the clods falling on the coffin lids, the return to the desolate home for the grim struggle with poverty, when "the howling of the wolf might be heard not far from the door"—this was the boy's awakening to the stern realities of life. Ten or twelve weeks a year in the old wood-colored schoolhouse with Adams' arithmetic and Webster's spelling book covered the educational privileges of his early years. From the age of eighteen he had worked as a cabinet maker and painter. In 1831, a memorable revival was held in Bedford under the preaching of Thomas Savage, pastor of the church. Mr. Wallace, then twenty-six years old, came forth from those meetings with a new heart. He was seized with the desire to preach the gospel. "Woe is me if I preach not the gospel." This constraining desire that came to Paul, and that has come to so many since and will to the end of time, was henceforth the controlling passion

* Hiram Brown was the first mayor of Manchester. His residence stood on the square now occupied by the First Congregational church and the Catholic institutions. It was built over and still exists in the Old Ladies' Home.

of his life. But he was without money, books, or encouragement, and it was not till the fall of 1834 that his desire took form, and he journeyed forth to the frontiers of Ohio, where the little college of Oberlin was then entering upon the second year of its wonderful history. He worked in the college workshop and on the rising college buildings. At Oberlin he came under the spell of that mighty evangelist and theologian, President Charles G. Finney. It was here also that he learned to hate slavery with all the hatred of his Scotch-Irish nature. "If you were to seek a fine illustration," said Mr. Sperry in his memorial address, "of the truth that 'the steps of a good man are ordered by the Lord,' you may find it in that providential ordering which sent Mr. Wallace to Oberlin. For, no doubt, God needed here in New Hampshire, in authoritative place, one abolitionist with prophetic voice, who by the sheer intensity of his convictions, should command the respectful attention of all who heard him, and who by the sternest impulsions of duty was compelled to speak with unfaltering courage, whether men would hear or whether they would forbear." He did not return to Oberlin after the first year. He continued his studies with his pastor, Mr. Savage, and Dr. Whiton of Antrim until 1836, when he entered the newly organized seminary at Gilmanton. He was graduated from Gilmanton in 1838. If men could only look into the future they could save themselves much uncertainty and anxiety. The society was not yet willing to concur with the church in calling Mr. Wallace, but they liked him and continued to engage him for the supply of the pulpit while the new meetinghouse was approaching completion on Lot No. 135 on Hanover street. This society had been incorporated as the First Congregational Society in Amoskeag Village in the spring of the pre-



FIRST CONGREGATIONAL CHURCH ON HANOVER STREET.

ERECTED 1839.

vious year. The first act of this society after its incorporation was to vote, April 18, 1838, "that a committee be appointed to take into consideration the subject of a place for Public Worship—to make estimates and plan for a cheap & convenient house to be built for the society and to make enquiries respecting the location of the same." Timothy Carter, Jr., and David A. Bunton were the committee. In their report they recommended as "the most economical & convenient form for the present purpose," a one-story building sixty-eight feet long and thirty-one feet wide, with eleven-foot posts. It was proposed to divide the building into a room sixty feet long and an entry eight feet deep. The building was to be lighted by fourteen windows with twenty-four eight-by-ten lights in each window. Frequent meetings of the society were held during the spring and summer of 1838 while the building plans were being projected, but no effective move was made until January, 1839. On the 5th of that month a committee was appointed to take a deed of the land offered by the Amoskeag Company, and was empowered to form a joint stock company "for the purpose of building said House and paying for the same." The stock of this company was to be transferable to the First Congregational Society in preference to any other purchaser, at its par value, and the rate of interest was not to exceed eight per cent per annum. This company was to be known as "The Amoskeag Joint Stock Company for the purpose of Building a House for Public Worship for the use of the 1st Congregational Society in Amoskeag Village." It was, however, never organized; in March the vote was rescinded, and it was voted that the society go forward as a society to build the meeting-house. Amory Warren, Timothy Carter, Jr., George W. Kimball, David A. Bunton, and Nahum Baldwin were a committee

to carry the vote into effect. This action was taken on the basis of the assistance which the Amoskeag Company and the Stark Mills had offered toward the proposed building. About a fortnight later the committee reported that the companies had withdrawn their offer of assistance, "and instead thereof had determined on building a church themselves which would be put into the market for sale." The committee was empowered to purchase the proposed house and the land "if the same can be done at a cost not exceeding $3000"—and to take a deed for the society. The arrangements were made through William Amory, then treasurer of the Amoskeag Company and agent of the Stark Mills. The society was required to deposit one thousand dollars in the hands of Mr. Robert Reed, agent of the Amoskeag Company, as a guarantee that the purchase would be consummated and the companies reimbursed for their outlay. Mr. Amory pays the men of the society a happy compliment by saying that such a deposit as an earnest for the fulfillment of the contract is superfluous in their case, and so long as they or those whom they represent conduct its affairs, yet "upon the whole wise and necessary as a precautionary measure and likewise a precedent." The land was practically contributed by the Amoskeag Company. Before the building was completed the faith of the society had grown and it was decided to enlarge it. The complete cost of this first meetinghouse on Hanover street when first finished was about fifty-four hundred dollars, but it is almost impossible to believe that a building of such capacity and beauty could be built for any such sum. It was a fine example of the old New England meetinghouse architecture at its best. With its later enlargements it seated nine hundred people. The companies ran no

risk in building such a meetinghouse in that location. The town was growing rapidly. Within two years from that time a half-dozen churches were built in the new village. The new Universalist meetinghouse, built of brick, on Lowell street, was to be dedicated the following February. The First Baptist Church was to be erected on Manchester street the following year. So also was the Elm-street Methodist Church. The Free Baptist Church was to be built on Merrimac street in 1841. These were to be followed in quick succession by numerous other churches, until in five years the list was to include the Unitarian, Episcopal, Franklin-street Congregational, and Merrimack-street Baptist churches.

The erection of the Hanover-street church by the two business corporations was not, however, a speculation. The officers of the companies took a deep interest in the welfare of the society, and dealt generously with it through the whole transaction. Their apparent purpose in taking the matter in their own hands was to build a better church than the society had planned on. If that was true, it was fortunate, for the building as completed was none too large for the needs of the church. The newly completed church came into the hands of the society in October, 1839, and was dedicated at once. A committee consisting of Capt. Hiram Brown, Joseph Moody, and Robert D. Davidson arranged for the dedication services, and Parson Wallace was invited to preach the dedication sermon. "Parson," "Priest," and "Father" were the terms of affection and respect that were applied to Dr. Wallace during his ministry in Manchester. The first two were frequently used in the earlier years. The last remains forever associated with his name.

The dedication of the new church, marking the beginning

of regular religious worship in what is the main part of the city of Manchester, was a great day, and served to greatly increase the confidence of church and community in the young man who had been acting as pastor of the church since May. At a meeting held Friday evening, November 22, in Franklin hall, the church voted to give him a call to the permanent pastorate. The society by a ballot of thirty-three yeas and one nay concurred with the vote. Though Manchester looked forward to an assured growth, it must not be imagined that it was the city it is now. It was still one of the smallest towns in this part of the state. By the previous census of 1830 it had had a population all told of only eight hundred and eighty-seven—but little more than half the population of Bedford, and much less than half the population of Goffstown. Pembroke, Derry, Amherst, Antrim were larger and more important towns. These facts will better enable us to understand the vote by which the society fixed Mr. Wallace's salary at six hundred dollars, to be increased at the rate of fifty dollars a year until it amounted to eight hundred dollars. The last figure represented at that time an average salary in a small town such as Manchester was then. Mr. Wallace was also an unmarried, unordained, and untried man. The extraordinary powers which were to make him the greatest personal force in this city for a generation had not yet reached their development and were not known. It is necessary to take these considerations into account in order not to feel that the society was niggardly to its pastor. The church had never had a settled pastor. It was a tender blade emerging from home missionary soil in which its two roots had been nourished. From the date of the union, and the incorporation of the new organization, it was not to receive henceforth a dol-

lar of missionary aid. It was itself an infant learning to walk. The First Congregational Society always dealt generously with Dr. Wallace, as it has with all its pastors. It advanced his salary eight times during his pastorate—$600, $650, $700, $750, $800, $900, $1,200, $1,600, $2,000—this is an unusual record, and one cannot help wondering what the figure would have been if Dr. Wallace had stayed another thirty years! But he was a workman well "worthy of his hire," and the society never invested its funds to better advantage than these figures represent. Besides this, they granted him frequent additional periods of vacation, and supplied the pulpit at their own expense. It April, 1850, he was voted a special vacation of six weeks. Four years later, on motion by Dr. Parker, it was "Resolved that this society grant permission to Rev. C. W. Wallace to suspend his pastoral labors during six months of the present year without reduction of salary." During the war in 1864 he was granted a special leave of absence of six weeks, but he spent it in the hard but congenial labor of the Christian Commission. Two years later it was "voted to tender our beloved pastor three months vacation" and to supply the pulpit by subscription. At the same meeting at which this vote was taken four hundred dollars was added to his salary. Four years later, by Dr. Wallace's request, he was cheerfully granted three months' vacation. This is the manner in which the society cared for its minister and by which they guaranteed to the church and the city the longest and most notable pastorate in Manchester. Though I feel some natural delicacy in praising the society for that method of dealing with its minister, I cannot restrain the impulse to do it. It was a broad, high-minded policy, and could only have been followed by men of large hearts and sound judgments. It not only relieved the

anxieties of the pastor and kept his magnificent energies in good preservation, but it was an untold blessing to the parish which he was permitted for so long a period in the full tide of life and health to serve.

We return to the date of Mr. Wallace's call. Capt. Hiram Brown, G. B. Swift, and Henry Lancaster were the committee that communicated the call to Mr. Wallace. The call granted him two Sabbaths' regular vacation every year. It was also specified that either party to the contract should be free to dissolve the relationship by giving three months' notice. Mr. Wallace's letter of acceptance was written from Barnet, Vt. He first expressed a modest opinion of his qualifications. He was not certain that he was equal to the needs of so important a charge as Manchester was likely to become. "I fear that I am not *the man* whose labors are now called for as the minister of your church and society." In lieu of the "three months' notice" clause, which was hardly in keeping with the dignity of the relationship, he proposed that he become simply their ordained rather than their installed minister. "The above are the reasons for the answer which I now return. It may be thought that they imply a want of confidence on my part. I acknowledge they do so. But, beloved brethren and friends, my want of confidence is not in you but in myself—here I hope I may be indulged without suspicion." The church appointed Hiram Brown, George Perry, and Robert D. Davidson to unite with G. B. Swift, Nahum Baldwin, and James Wallace from the society to arrange for the ordination. The council of ordination was held January 8, 1840, in what the records call "the Congregational meetinghouse in Amoskeag." The name Amoskeag has been a term of shrinking significance. The Indians applied it to a stretch of several miles on the Mer-

rimac river above and below the falls. Later on it was applied to the region round about the falls on both sides of the river. At present it applies to the village on the west side of the river at the falls. To speak of the church on Hanover street as the Congregational meetinghouse in Amoskeag village did not sound so strange in 1840 as it would today. Up to that time when anyone spoke of Manchester he had Manchester Center chiefly in mind, or the township as a whole, and not this village in the neighborhood of the Amoskeag falls.

The Congregational churches of Nashua, Pembroke, Chester, Derry, Merrimack, and Goffstown, and the Presbyterian churches of Bedford, New Boston, Chester, and Derry, besides the First Congregational and Appleton-street churches of Lowell, constituted the council of ordination. The Rev. Ephraim P. Bradford of New Boston was moderator and Revs. Jonathan Clement of Chester and E. L. Parker of Derry were scribes. The candidate was examined as to his religious belief and "experimental acquaintance with the Gospel of Jesus Christ." The examination was satisfactory, and after recommending that the society rescind the "three months' notice" clause the council proceeded to the ordination. Several of the men who took part in the public exercises have already become familiar to us. Abraham Burnham, of Pembroke, offered the opening prayer, and Mr. Wallace's former pastor, Thomas Savage of Bedford, gave him the right hand of fellowship. M. C. Burnap of Lowell preached the sermon.

The history of the parish since 1840 is a history of prosperity—sometimes rapid and sometimes slow, but steady and sure. The quarter of a century from 1840 on was to be one of the most eventful periods in the history of the nation. Martin Van Buren was President of the United States. John

Page was governor of New Hampshire. In the membership of the United States Senate of that year are found the greatest names in our political history. Daniel Webster, Henry Clay, John C. Calhoun, Thomas H. Benton—these are names enough to make any senate famous. They sat there together in the chamber in 1840. Together with them were other men of fame—James Buchanan, Franklin Pierce, and John J. Crittenden. In the House of Representatives sat John Quincy Adams, Caleb Cushing, Millard Fillmore, John Bell, Thomas Corwin, and Joshua R. Giddings. The abolition movement was at its height. William Loyd Garrison had started the *Liberator* ten years before. The Anti-Slavery Society had been organized seven years before with headquarters in New York, and now had nearly two thousand auxiliaries scattered over the country, and was issuing more than six hundred thousand publications annually. Seven years before, Wendell Phillips had started on his marvelous career of abolition eloquence. The First Congregational Church of this city joined its voice in the roar of anti-slavery protest which had begun to rise from the land as from far away. We find this resolution on the records of January 2, 1843:

"Whereas the institution of slavery, as it exists in the southern states of this union, is, in the opinion of this church a heinous sin against Almighty God, and a direct violation of the rights of the enslaved, demoralizing and debasing to the white population where it exists, and a barrier to the fulfilment of the command of our Savior, 'to preach the Gospel to every creature—and whereas many of the members of professed evangelical churches in the south are slave-holders, and defenders of the institution of slavery—and whereas the Churches of our denomination in the free states are living on terms of Christian fellowship and free communion with churches the members of which hold slaves,—

and whereas our silence may be and we have reason to believe is construed into an approval of the system . . . Therefore, Resolved, That this church do regard man holding his fellowman in bondage, the buying and selling of man made in the image of God, as a gross violation of the spirit and principles of the Gospel of Christ, and a sin that will bring blindness and hardness of heart upon those who engage in it. And that we do hereby most earnestly, and affectionately, admonish our brethren of the South of this, their sin, and entreat them for the love of Christ, to forsake it, and do all in their power for its utter abolition. Resolved that we cannot receive as members of this church any slaveholder or person who asserts and defends the claim of the slaveholder to a right to hold his fellowmen in bondage. Resolved that our pastor be requested not to invite into his pulpit any minister who is a slaveholder or a defender of slavery as a right. Resolved that the foregoing preamble and resolutions be published in the Congregational Record printed at Concord, and that other papers, friendly to the subject be requested to copy them from that paper."

Dr. Wallace reinforced these resolutions by a steady, sustained onslaught on the citadel of slavery for twenty-five years. Those resolutions never became a dead letter till Lee surrendered to Grant at Appomattox court house. His slavery sermons are mighty, prophetic utterances. "The nation is at school," said he, in the second year of the Rebellion. "The discipline is war; God, the mighty God, the teacher; the lesson, righteousness." "Society at the South is composed of elements which unless the laws of mind change, must give birth to anarchy. Their favorite institution makes slave owners proud, conceited, overbearing, indolent, immoral. Every plantation is a perfect despotism."

Hand in hand with the anti-slavery agitation went the temperance reform. The ten years from 1840 were to mark some

of its most notable victories. It was to culminate in legal prohibition in all the New England states and many states outside of New England. In 1855 New York and Indiana were to adopt prohibitory laws. In those years the liquor problem became the cause of almost as much excitement as slavery. Riots and disturbances, in which the military were called out and men were shot, occurred in more than one city of the country. Generally speaking it was an era of hot blood. Those were the days of fiery eloquence. The country was in dead earnest. In May, 1842, the church adopted a resolution discountenancing the use of intoxicating liquors as a beverage. During the period of his pastorate, Dr. Wallace was perhaps the leading temperance orator in the state. He did yoeman service in both these reforms. Let me give one illustration of the power of his appeal as told by one who heard him. He was delivering a temperance lecture. "Have you ever seen a blacksmith make ready to shoe an ox? He fastens a rope around his horns, runs the rope through a pulley in the wall, attaches it to a windlass, and begins to wind. The ox holds back, but the blacksmith winds away at the windlass, the irresistible windlass, until the beast bellows in his pain and helplessness. So with the drunkard. The rum seller turns the windlass; the rope tightens mercilessly on his powers of resistance. Watch him, as he is drawn lower and lower to his ruin. How shall he escape?" Then after a pause of deathlike silence, he raised his voice to a shout of electric power: "Cut the rope! Cut the rope!"

A period of intense agitation for the reform of great wrongs is sure to unearth a certain number of fanatics. It would be unreasonable to expect otherwise. The anti-slavery agitation was prolific of fanatics. There was one woman in New Hamp-

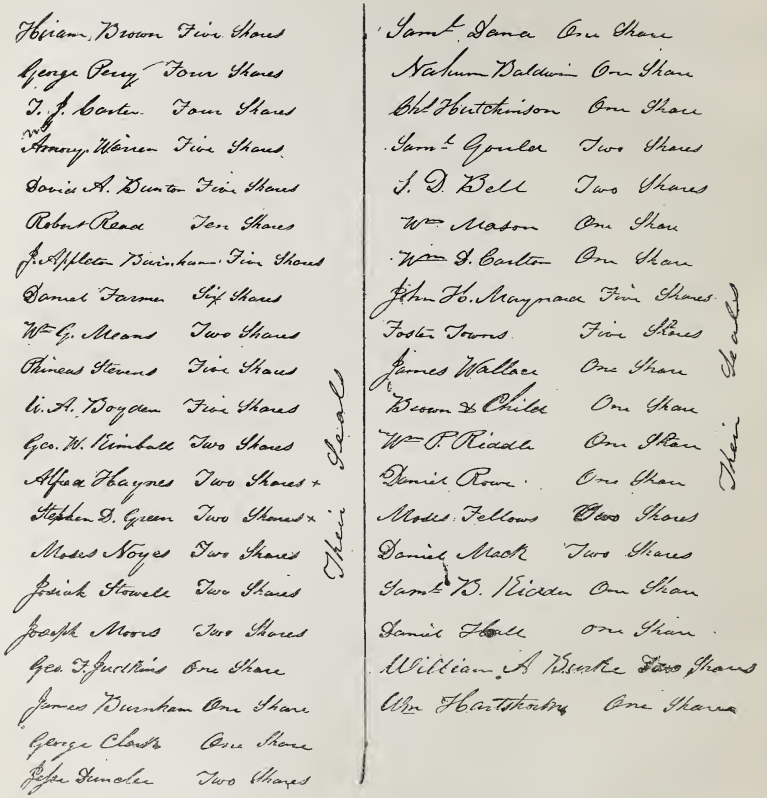
INTERIOR VIEW OF FIRST CONGREGATIONAL CHURCH OF 1839 DURING 1860-1879.

shire, Abby Foster, who exhibited her hatred of slavery by lecturing against it, and occasionally by cursing the church for its indifference. Her favorite time for attending to the latter duty was in the midst of the Sabbath worship. All churches were alike to her. One bright Sunday morning she came to prophesy in the Hanover-street church. At a quiet moment in the service she arose and proceeded with her railings. The congregation sat paralyzed for a moment. Then two officers of the society, Deacon Brown and William G. Means, regained sufficient equilibrium to proceed to dismiss her from the church as a disturber. They did so. Afterwards, one of them, Mr. William G. Means, remarked that when they took hold of her to lead her out, "she moved like a bag of salt."

A long period of indebtedness followed the building of the meetinghouse. When the church was finished, the society was not able to raise subscriptions enough to pay for it. The practice of giving large sums of money to the church was only then beginning to become general. These men who were to do the giving were of the first generation of the era of voluntary parish support. They were learning the lesson. When the society took the new church in their own hands, they appear to have solicited no contributions. They sold fifty-dollar shares of stock among themselves and friends, the principal and six per cent interest being secured by a mortgage on the property.

On the next page is a facsimile statement of the subscriptions taken from the society records:

Some of the most interesting names in the history of Manchester are on this list. I want to call attention to that of John H. Maynard. He was one of the characters of Manchester, long to be remembered. He had a good heart, but was not



Hiram Brown Five Shares
George Perry Four Shares
T. J. Carter Four Shares
Amory Warren Five Shares
David A. Bunton Five Shares
Robert Read Ten Shares
J. Appleton Burnham Five Shares
Daniel Farmer Six Shares
Wm G. Means Two Shares
Phineas Stevens Five Shares
W. A. Boyden Five Shares
Geo. W. Kimball Two Shares
Alfred Haynes Two Shares +
Stephen D. Green Two Shares +
Moses Noyes Two Shares
Josiah Stowell Two Shares
Joseph Moors Two Shares
Geo. F. Judkins One Share
James Burnham One Share
George Clark One Share
Jesse Duncler Two Shares

Their Seals

Saml Dana One Share
Nahum Baldwin One Share
Chl Hutchinson One Share
Saml Gould Two Shares
S. D. Bell Two Shares
Wm Mason One Share
Wm D. Carlton One Share
John H. Maynard Five Shares
Foster Towns Five Shares
James Wallace One Share
Brown & Child One Share
Wm P. Riddle One Share
Daniel Rowe One Share
Moses Fellows Two Shares
Daniel Mack Two Shares
Saml B. Ridder One Share
Daniel Hall One Share
William A Burke Two Shares
Wm Hartshorne One Share

Their Seals

FACSIMILE SUBSCRIPTION LIST.

religious. He was greatly given to profanity. One day Father Wallace reproached him for his weakness, and tried to show him not only the wickedness but the folly of it. "Father Wallace," said Maynard, "don't you be anxious about my profanity. I don't mean any more by my cussin' than you do by your prayin'."

The growth of the church after the union was rapid and sure. Twenty-eight members were added in that year to the united church. Among them were Henry Lancaster and Hiram Brown, already mentioned, who were to become prominent and active deacons, William Hartshorn, who was to be the first church clerk elected after the incorporation of the consolidated church, and whose memory is preserved by the Hartshorn legacy to the society, Dr. Moses C. Greene, who was to be clerk of the society in the years following the building of the church, Dr. George B. Swift, William G. Means, and Robert D. Davidson, three of the most prominent members of the society in the early years. One of these twenty-eight members, Mrs. John L. Bradford, is still living. Thirty-one members were added to the church in 1840, thirty-one in 1841, and sixty-five in 1842. Among those received in 1842 Mrs. Benjamin Kinsley and Mrs. Clementine Bassett are still living. Thirty-four were added in 1843 and twenty-five in 1844. In 1844 the little village on the east side of the Merrimac had grown with such leaps and bounds that the meetinghouse on Hanover street was not adequate to supply the demand for sittings. There were enough Congregational people in the city to maintain two churches. So the church swarmed. The happy result was the organization in May of that year of the Second, or Franklin-street Congregational Church, a church with a noble and prosperous history. The first move toward the or-

ganization of a second church was made immediately after the annual meeting in April. Dr. Wallace was the chairman of the committee which reported the advisability of the project. May 7, at a public meeting called for the purpose, the second Congregational Society was organized with Josiah Crosby, M. D., as president, and Abram Brigham as clerk and treasurer, and a constitution adopted and signed by sixteen people. Seven weeks later the Second Congregational Church was organized with twenty members by an ecclesiastical council which met at the home of Dr. Wallace. On the 6th of the following November Mr. Henry M. Dexter was ordained as its first pastor. The First Church elected Deacon Moses Noyes to act with the pastor in representing it at the ordaining council. The council sermon was preached by the celebrated E. N. Kirk, D. D., of Boston. Mr. Dexter's experience in being called to Manchester, related by him at Dr. Wallace's quarter centennial celebration in 1865, shows how unknown the town of Manchester then was. He said that in May, 1844, a gentleman came to Andover, and told him that he had been enquiring about his character. "He wanted me to preach in Manchester; asked if I knew where it was; I told him I did not." This gentleman was William C. Clarke, afterwards the attorney-general of the state.

The career of the First Church continued with unabated vigor and prosperity. Dr. Wallace had publicly and magnanimously requested his people at the time of the organization of the Second or Franklin-street Church not to ask anyone to remain with the First Church whom the leaders of the new enterprise could persuade to join the Second. This broad-minded policy was the basis of the perfect harmony that has existed between these two churches from that day to this, and of

the prosperity which they have enjoyed alike. Three years after the organization of the Franklin-street Church the two churches united and organized the City Missionary Society. The membership of the church grew steadily if not rapidly during these years. The net gain in 1845 was nine. It was only one in 1846, five in 1847, five in 1848. The whole number of members August 21, 1848, was 232, more than two thirds of whom were females. In 1849 there was a net loss of four. That brings the church to the middle of the last century with a membership of 228, a thriving daughter at her side, and prosperity and peace within her palaces. Those were not days for great accessions to the membership of the church. No such national agitation as that over slavery is conducive to the peaceful growth of the institutions of religion.

The meetings of the society in the early days were rather more interesting than they are now. The society records are not as monotonous as those of the church. The records of the church state the additions and removals, births and deaths, with occasional elections of deacons and other officers, but the very harmony of its councils leave slim picking for the ecclesiastical historian. The society records, on the other hand, are full of interest. The pulse of the parish may here be felt at any meeting. If the size of the congregations justify it, they increase the pew rents. If Mr. Horr, the chorister, has had trouble with his choir, we hear of it. When an extra vacation is given to the pastor we know he has been weary or ill. Three years after the commencement of Mr. Wallace's pastorate the prosperity of the parish is indicated by a vote, on motion of Samuel D. Bell, to increase the pew rentals to eighteen hundred dollars. Four years later the pew rentals on the floor of the meetinghouse are again increased twenty per cent. The elo-

quence of the pulpit and the cordiality of the pew attracted large numbers of new arrivals to the church on Hanover street. A young man who came to Manchester to work in the mills in 1842 gives this interesting pen picture of the church at that time:

"I left my country home in Boscawen, and took up my abode in this city. My mother had heard Dr. Wallace preach at a series of meetings held in that town, and she earnestly requested me, on leaving home, to be sure and become a regular attendant at the Hanover-street church, under his pastoral care. On the Sunday after my arrival I went to the church. On entering I was met by Mr. Moulton, the sexton. I informed him I had come to stay awhile and wanted a regular seat. He replied that he would find a seat for me for that day, and during the week would see if he could secure a regular seat. On the second Sunday I was shown into a pew occupied by an old gentleman and his family. His name was Eben Foster. The pew was the first on the east side of the church next to the pulpit. In order to properly engage in the service it became necessary to procure a hymn book which I found at a bookstore on Elm street. I had my name printed in gold letters on the cover. I have carefully kept the book until this time. It was what was known as 'Watts and Select.'

"I had a friend who desired a seat with me. He was from Gilmanton, and as Dr. Wallace prepared for the ministry at the seminary there, my friend had known of him. His name was Nehemiah Sleeper Bean. I had another friend who attended the same church. He occupied a seat in the choir and played a brass instrument to assist in the music. He was from Canterbury. His name was Thomas Ham.

"I occasionally attended evening meetings which were held in the southwest corner of the church (there was no chapel), as the stove which was used for heating the church was located there. Generally there were not more than twenty or thirty present. Deacon Hiram Brown was usually there. He was a man easily

approached and always had a kind word for strangers. He was the first mayor of the city. The last time I met him was in the city of Washington. He had charge of the grounds around the executive mansion during the administration of President Johnson. Another brother was Deacon Nahum Baldwin, who generally took charge of the meetings. Had I met him in Canterbury I should suppose he would be classed as a Freewill Baptist. When the spirit of the meeting would lag a little the deacon would sing a hymn commencing, 'Come blooming youth, and seek the truth, and on to glory go,' etc.

"On entering the church and walking up the east aisle I passed the pew of Samuel D. Bell, who was a constant attendant. He was afterwards chief justice of the supreme court of the state. One of the prominent men who was a constant worshiper was Robert Reed, agent of the Amoskeag Company, a particular friend of the pastor, also David Gillis, agent of the Manchester Mills, and William G. Means, father of the late Hon. Charles T. Means. His voice was frequently heard in the prayer-meeting. I was particularly pleased with Mr. Means, because he was the paymaster of the Amoskeag, where I met him every four weeks. I early made the acquaintance of Frederick Smyth. He was prominent in all church matters.

"I will mention only one more, Brother Charles Hutchinson, in whose family I resided. Mrs. Hutchinson was a decided Methodist, so to make all harmonious they attended the Hanover-street church in the forenoon and the Methodist church in the afternoon. It was Mr. Hutchinson who invited me to join a Sunday-school class. I was introduced to Mr. Payson, who was a teacher in one of the public schools. His class was in the gallery. Mr. Payson said I must provide myself with a copy of Barnes' Notes on the Gospels and a question book to match. In all my sixty years of Sunday-school work I never knew a better teacher than Mr. Payson."

This young man was John Kimball, now a deacon in the South Church in Concord, N. H. Another young man, Horace

Pettee, who came to Manchester in 1843 to become a permanent resident and a prominent and influential member of the parish, has given us an account of his first impressions of the church. He had come from the country church of Francestown and was surprised by contrast to find on entering the Hanover-street church that the vast majority of the congregation were young people. Very few gray heads were to be seen. He mentions Deacon Moses Noyes as one of the old men. He tells us an interesting incident about Deacon Hiram Brown. "It was one Sunday afternoon in summer in the vestry, with windows open out into the back street, where an Irishman was at work driving nails in repairing his back-yard fence. Deacon Brown, looking out of the window called out vigorously: 'Mike, stop that pounding; you disturb the meeting.' The pounding stopped."

Perhaps the most active man in the church during those years was Deacon Nahum Baldwin. He was superintendent of the Sunday school, was a good singer and an able helper in the midweek prayer-meeting. He was deacon of the church for more than thirty-one years. Up to the present time the church has had three generations of deacons. Noyes, Farmer, Baldwin, Brown, Lancaster, and Holbrook Chandler belong to the early order. Gould, Foster, Abbott, Clough, French, P. K. Chandler, Newell, Marden, Pattee, Herrick, and Sweatt belong to the second order, most of whom have passed away. The third generation is now in service. Among the other notable men of the parish from the '40's to the '60's were William Hartshorn, clerk of the society for many years, John N. and T. B. Brown, Jacob Sawyer, Charles Richardson, paymaster for the Amoskeag Corporation, Israel E. Herrick, "sedate and quiet, always sitting in the front pew in church," and Jacob G. Cilley,

for many years clerk of the society. Among the prominent men whom the parish lost when the Franklin-street Church was organized were Deacon David Brigham, Asa O. Colby, and Dr. Nathaniel Wheat. Other names that appear frequently in the records of the society in the '50's are David Hill, Samuel Fish, George W. Pinkerton, D. C. Gould, James O. Adams, John Prince, William M. Parker, David Cross, E. A. Jenks, Hervey Tufts, and S. P. Chase. In 1846 Manchester had become a city. In 1851 the hundredth anniversary of the incorporation of Derryfield was observed by the city in an elaborate celebration, which was held in the city hall Wednesday afternoon and evening, October 22. The principal address was delivered by Dr. Wallace, and an interesting poem was written and read by William Stark. In his address Dr. Wallace alluded to the worthlessness of the soil in the town for farming purposes. He quoted an old man who had been born in the town but had left it because the land "was not worth ninepence an acre," and who "related the old story of the grasshopper which was found by the traveler on some of the Manchester pine plains wiping the tears from its swarthy cheeks, and when enquired of about the cause of its grief, replying 'the last mullen leaf is wasting, and I see nothing but certain death by starvation.'" It was in Mr. Stark's poem that appeared the striking characterization of the early men of Derryfield, that

> "Their only wish and their only prayer,
> For the present world and the world to come,
> Was a string of eels and a jug of rum."

The first choir leader of whom we find mention in the records of the society was Charles D. Horr. The choir was the cause of considerable anxiety in the early days. The minutes

of the society meeting of January 22, 1847, tell us that "after considerable discussion on the subject of the Singing and the Leaders of the Choir, the following resolution was introduced and pass'd Viz

" 'Resolved as the expression of this society that the Action of Certain members of the Singing Choir in Voting to Expel Mr. Chars. D. Horr from their Society while he was their legal Vice President was irregular and uncall'd for, And that we like and approve of Mr. Horr's style of Singing. But owing to the present state of feeling in the Society, do not deem it Expedient that he should sing in choir at present.' "

The annual appropriations for music began in that year when the society voted one hundred dollars to be used for singing "if called for before next annual meeting." In 1849 two hundred dollars was appropriated for music. In 1851 and 1853 three hundred dollars was appropriated for music. These appropriations seem to have been made every second year. In 1856 four hundred and fifty dollars was appropriated for music. In May, 1857, Mr. E. T. Baldwin began his career as organist of the church, the only organist the church has had since that time. It is a remarkable record. Mr. Baldwin can have the satisfaction of knowing that he has, without doubt, outstripped all the organists of New England in continuous service at one church. He had had six years' experience as organist at the First Baptist and Franklin-street churches before coming to the Hanover-street church. In 1860 the old organ was sold and a new one bought. The appropriation for music in 1865 was raised to seven hundred dollars. In 1869 it was increased to one thousand dollars. This remained the regular annual appropriation until very recent years.

The fact has already been mentioned that the pew rentals

EDWIN T. BALDWIN.
ORGANIST AND DIRECTOR OF MUSIC.
MAY, 1857, ——.

on the floor of the house had been raised twenty per cent in 1848. They had been raised before. In 1865 they were raised ten per cent higher again. Two years later they were dropped back five per cent. But in 1870, on motion of Horace Pettee, they were reappraised so as to yield four hundred dollars extra revenue. The following account of the pew rents during the twenty-second, twenty-third, and twenty-fourth years of Dr. Wallace's pastorate is interesting. It gives evidence of the vitality of the pulpit and the growth of the parish and the city. Though these amounts are small when compared with our present receipts, they were large for that day. Pew rental receipts: 1862, $2,454; 1863, $2,480; 1864, $2,741.

In 1865 the parish made elaborate preparations to celebrate the quarter centennial of Dr. Wallace's pastorate. The services began with his commemorative discourse on Sunday morning, January 8. On Monday evening "not less than two thousand persons" assembled in Smyth's hall to celebrate the event. Peter K. Chandler, as president of the society, presided. Speeches were made by the venerable Thomas Savage, who had been forty years minister of the Bedford parish, and under whose ministry Dr. Wallace had been converted; by Nathaniel Bouton, the historian, pastor of the First Church in Concord; John P. Newell, Henry M. Dexter, S. D. Farnsworth, Henry E. Parker, and others. A poem of considerable merit was written for the occasion by Mrs. Nancy B. T. Greenough. Particularly happy is her picture of the sisterhood of the First Congregational and Franklin-street churches:

> "As green beneath the Indian skies
> The spreading banyan's branches rise,
> And downward bends the vigorous shoot
> Till, interlaced, both branch and root,

Its green-wreathed arch and colonnade
Have there a wildwood temple made,
Divided, yet one beauteous tree
That woos the soft winds from the sea—
Thus did we part,—yet but in name.
Our hearts and hopes are still the same,
Our faith and love still intertwine."

Among the other speakers on the occasion were John D. Patterson, William H. Fenn, at that time pastor of the Franklin-street Church, William G. Means, and John B. Clarke.

The early '60's was a period of excitement in the church. A host of the young men offered themselves in the great struggle for liberty and union. The pulpit of the First Congregational Church on Hanover street felt and conveyed every throb of the conflict.

January 12, 1873, Dr. Wallace, with the pathetic reluctance of the veteran who lays aside his armor, no more to respond to the bugle call to battle, handed in his resignation as pastor of the First Congregational parish. There is sadness but no bitterness in his words. "When this resignation takes effect, I can anticipate no other pastorate. The step therefore which I now take is not for my sake, but for your welfare. . . . My generation are almost gone. The living are behind me. The vigor and working force of the church, as well as its pecuniary support, are drawn from those far younger than myself, while those for whose salvation we labor are mostly separated from me by a distance of many years. . . . The old routine needs to be broken up; an increased personal responsibility needs to be awakened, for a work is demanded here which cannot be performed without it. In a word, this church and society need the freshness, the vigor, the young life, the magnetism

Edward G. Selden.

of another pastor. . . . That this step costs me a sacrifice, I will not deny. It is a sacrifice to leave the scene of my life-work—turning away from that altar upon which though with great imperfection, I have laid the vigor of my youth, and the strength of my manhood. It is a sacrifice to leave the only people I could call mine, whom I had the wish or the right to love as mine. It is a sacrifice to drift out upon the wide world and feel I have no church, no congregation, no pastorate, no spiritual home."

The sad regret which is the undertone of this letter was shared also by the church. What he said about the need of a younger man was no doubt felt to be true. The whole transaction was harmoniously and beautifully carried through. The resignation was accepted with becominig solemnity. The pastorate closed with May, and the parish, with its eyes toward the future, started on its quest for a new pastor.

The search for a new pastor was eminently successful, and Mr. Edward G. Selden of Norwich, Conn., fresh from the seminary, was called October 21, 1873, at a salary of two thousand dollars, which was the salary the society had been paying Dr. Wallace. Mr. Selden had won the hearts of the people, and was favorably inclined toward the church, but he declined the call on account of the inadequacy of the salary offered. One week later, the call was renewed, and on motion of J. D. Patterson, seconded by S. P. Jackson, the salary was placed at twenty-five hundred dollars. This was more in keeping with the ability of the parish at the time, and the worth of the man. Dr. Wallace was dismissed and Mr. Selden ordained by the same council, December 16, 1873. January 1, 1874, Dr. Wallace was constituted pastor emeritus. Among the most prominent names, beyond those already mentioned

in the history of this period, was that of John P. Newell, who is now the honored minister of Litchfield. Mr. Newell, at various times, held all the most important offices in the parish. He was president of the society when Mr. Selden was called, and carried the record of the call to him in Norwich. He was elected a deacon in December, 1872. He was principal of the high school and at one time mayor of Manchester. Another prominent and efficient member of the parish at this time was Dr. Leonard French. He was received into the church by letter April 3, 1864, together with forty-five others. Many of the most valuable members were among the number. Dr. French was elected deacon two years later, and from that time on, the concerns of the church shared his time and energies with the demands of his profession. When absent from his office, his slate usually directed his patients to seek him either at home or at the vestry of the Hanover-street church. Other active men of the parish, whose names have not been mentioned, were Judge Charles R. Morrison, Henry B. Moulton, Holmes R. Pettee, for several years superintendent of the Sunday school, and H. P. Watts, son of the Daniel Watts who was one of the organizers of the Presbyterian society at Manchester Center in 1828. There were ten or a dozen men who, during these years, pledged themselves to allow no deficit to be reported at any annual meeting of the society. Their agreement has become a fixed tradition of the parish. No deficit has been reported at any annual meeting of the society for a quarter of a century or more. These ten or a dozen men are mostly dead or gone, but another generation has arisen to take their places. It would not be within the scope of this history to mention the names of all the profitable servants in this vineyard.

We have noticed that the Franklin-street church was organized in 1844 as the result of the overflow at the older church. The places of those who went out were soon filled, and in order to secure more room, the church was cut in two in the middle. The north half was pulled further toward the back street, the breach was joined, and the added space was secured. Earlier a building had been purchased and moved to the rear of the church and fitted up as a vestry. The popularity of the new pastor brought increased congregations, as shown in the increased pew rentals, and in the course of time, with the old church needing extensive repairs, the desire for a new church in a better location began to make itself felt among the more progressive minds in the parish. Early in 1879 the society held several meetings to discuss the project. The advocates of the new building were not able to carry their wish over those who favored repairing the old church. The conservative section finally secured the agreement that nothing should be attempted till twenty-five thousand dollars was pledged. On motion of A. G. Stevens, a committee was appointed to secure the subscriptions. The committee consisted of the president, Horace Pettee, Horace P. Watts, Alfred Quimby, and Michael Gilbert. Joseph B. Sawyer was at that time clerk of the society. The committee went immediately to work and secured about eighteen thousand dollars. That seemed to be the limit. Discouragement began to set in. It was well for the old parish that it had strong men at the helm. They had put their hands to the plow. They would not turn back. The president, Deacon Pettee, called a council of war. There was to be no retreat. It was arranged, with the approval of the pastor, to secure the remainder of the necessary amount at a Sunday morning service. A brief sermon and statement

by Mr. Selden, followed by the report of the canvassing committee, and the work was begun. "Pledges were called for," says Deacon Pettee, "when the first one to respond was old Mrs. Buchanan, the one least expected to give anything, who left her pew, and came forward to the desk and layed down a bank note. This was a good starter. Pledges were then announced from all parts of the house with great enthusiasm." After an hour's work and the columns had been footed up, it was found that $27,533 had been pledged. The new church was assured. Later the sum was increased to over forty-five thousand dollars, which with the price received for the old church made about sixty-seven thousand dollars. The prompt and hearty generosity of such persons as Horace P. Watts, Mrs. Mary E. Elliot, the founder of Elliot Hospital, G. W. O. Tebbetts, D. K. Mack, Dr. Leonard French, Alfred Quimby, Henry B. Moulton, Michael Gilbert, Alvin Pratt, and others, furnished the needed enthusiasm at the outset. The enthusiasm increased in momentum as the army of nearly four hundred loyal parishioners came forward to lay their gifts on the altar. The gifts for the new edifice were numerous and moderate. The largest was three thousand dollars. There were several gifts of one thousand dollars and more, a large number of five-hundred-dollar gifts, and a multitude ranging from three hundred dollars to five dollars. It was a noble enterprise and nobly crowned. An edifice which is still the worthy pride of the community was erected on the best location in the city.

The lot was purchased for twenty-five thousand dollars from the heirs of David R. Leach. The committee for the selection of the lot consisted of Horace P. Watts, Thomas Dunlap, Gilman Riddle, Leonard French, J. L. Bradford, Daniel Farmer, J. B. Sawyer, and the president of the society. Horace Pettee,

THE PRESENT FIRST CONGREGATIONAL CHURCH.
ERECTED 1879.

as president of the society, sold the old church property Saturday, April 5, 1880, to Alfred Quimby and John B. Smith for $23,100. J. B. Sawyer, Allen N. Clapp, J. T. Fanning, and Mr. Selden had been appointed a committee "to procure plans and estimates for a new house." J. T. Fanning was chosen as the architect. His work stands as a monument to his good taste. The architecture is Gothic. The ground plan is cruciform. The total length of the building is 156 feet. The width at the transept is 96 feet. The height of the spire is 160 feet. The ridgepoles of both transept and nave are 70 feet from the ground, and the pediments 74 feet. Turning to the interior, the dimensions of the nave are 84 by 60 feet. The length of the transept is 93 feet. The side walls have a height of 22 feet, and the apex is 60 feet away. The auditorium contains 1,204 sittings.

The last service in the old church was held March 28, 1880. The new church, with its profile toward Union street and the park, its front on Hanover street, and its rear on Amherst street, was dedicated debt free six weeks later. The value of the property today is not less than one hundred thousand dollars. It was one of the crowning victories of the old parish, and marks the opening of the new or recent era in its long existence, and fixes a fitting close for this history. The events that follow are too recent, and too many actors in them are still living, to require historical research, analysis, or interpretation. Dr. Wallace is the only settled, permanent pastor the church ever had who is not still living. The other former pastors, Drs. Selden, Sperry, and Clapp, are still making history. What remains, therefore, to the finishing of this narrative is simply such a statement of familiar facts as will bring the story on down from the building of the new church to the present day.

XII.

IN THE NEW CHURCH ON HANOVER COMMON.

The pews in the new church were thrown open for rental Thursday evening, May 19. The average rental for the pews in the old church had been $6.10. For some unknown reason the pews in the new church were reduced to an average of $4.90. The prices ranged from $58 to $4. With the announcement that pew No. 139 had been set apart for the pastor, and No. 71 for the pastor emeritus, the sale began. Charles H. Bartlett bid in the privilege of a first choice, and selected the pew which still remains in his family. The first service was held on the following Sunday, when the church was dedicated. Dr. A. J. F. Behrends of Providence preached the sermon. The pew rentals for the first year in the new building were $4,577. It was at that time that Mr. Selden's salary was raised to three thousand dollars, and he was voted by the society a leave of absence for a journey abroad. At the close of that year the membership of the church was 553. Twelve members had been added during the year, five by confession and seven by letter. The number of removals had been thirty-four. The membership of the Sunday school was 580, with an average attendance of 263.

In August, 1884, Mrs. Mary E. Elliot's home at 590 Beech street, which she had bequeathed to the society, besides a

Cordially yours
W. G. Sperry

legacy of two thousand dollars for the paying of the last bills on the new church, was turned over to the use of the pastor. In the spring of 1885 Mr. Selden, with the profound regret of the parish, presented his resignation, to accept a call to the South Church, Springfield, Mass. A farewell reception, with numerous presentations, was given him May 4, 1885. The church and society proceeded at once to find a new shepherd. They appointed a committee of fifteen for the purpose. A sub-committee consisting of Dr. Leonard French, Horace Pettee, and James W. C. Pickering went on the successful quest, and at a meeting of the church held August 12, recommended Willard G. Sperry of Peabody, Mass., to the vacant pastorate. Their recommendation was unanimously adopted, and Mr. Sperry was called at a salary of twenty-five hundred dollars and parsonage. He accepted and was installed October 6.

Willard Gardner Sperry was born in Boston, Mass., August 10, 1847. He was one of a family of five boys. His father, Henry Sperry, came from Cabot, Me. His mother's maiden name was Mehitable Preston Berry. She was a native of Danvers, Mass. Mr. Sperry was educated at Phillips Academy at Andover, and at Yale College and Seminary. He graduated from the college in 1869. He accepted a call to the South Congregational Church in Peabody, Mass., before the close of his seminary course. In the first year of his pastorate at Peabody he was married to Miss Henrietta Learoyd of Danvers.

It was during his pastorate and due to his inspiring initiative that a strong Christian Endeavor Society, which continues in its triumphant career, was organized. It was also during his pastorate and at his recommendation that the parish made choice of Miss Mary F. Dana as parish visitor and

pastor's assistant. The office has been nobly filled and has greatly relieved the pastors of a multitude of duties which she is fully as competent as they to perform. Mr. Sperry took a deep interest in the moral welfare of the city, and gave vigorous support to the cause of municipal righteousness. He was an intimate friend of the venerable Dr. Wallace, and contemplated writing his biography. Much of the material he collected for that purpose has been used in this work. He pronounced a masterly eulogy on Dr. Wallace at a memorial service held shortly after his death in 1889. The following year he laid to rest another bosom friend of tenderer years, Mr. Thomas C. Baldwin, clerk of the church, whose youthful service had been full of rich promise. In November, 1892, Mr. Sperry laid down his charge to accept the presidency of Olivet College. His farewell sermon is a model of its kind, and a farewell reception, with numerous testimonials of affection and regret, speeded him on his way.

The search for a new pastor began at once. The sub-committee that carried on the search consisted of E. T. Baldwin, W. H. Huse, George Winch, Charles H. Bartlett, Allen N. Clapp, Miss Isabel G. Mack, and Miss Mary F. Dana. The committee found the pastor of their choice in E. A. Lawrence, D. D., of Baltimore. The church and society unanimously concurred in their recommendation and he was called. But before he had an opportunity to visit the church he was stricken with a fatal illness, and died November 9, 1893. The sad news cast a cloud of gloom over the parish. The work of the church had been ably sustained under the supply of Rev. Burke F. Leavitt. The committee took up its work again, and in the course of a few weeks united in recommending T. Eaton Clapp, D. D., of Portland, Oregon, to the vacant

Yours Sincerely
E. Eaton Clapp.

charge. The recommendation was promptly adopted by the church and society, and Dr. Clapp was installed April 19. His coming was accompanied with testimonials of a high order.

T. Eaton Clapp was born near Philadelphia in 1844. He was prepared for the ministry in Crozier Theological Seminary. His first charge was in a Baptist church at Williamsport, Pa. After a successful pastorate, he was called to the First Baptist Church of Syracuse, N. Y. It was in Syracuse that he decided to enter the Congregational ministry. His purpose in this step, as he said in answer to a question at his installation in Manchester, was "to get on dry ground." In 1885 he accepted a call to the First Congregational Church in Portland, Oregon, where he did a large and successful work. He is a veteran of the Civil War, having served in the Fifteenth Pennsylvania Cavalry. He was married in 1869 to Miss Caroline H. Chamberlain.

Dr. Clapp entered at once upon a pastorate of great industry. In the first year he was instrumental in securing the union of the evangelical churches in a great series of evangelistic meetings under B. Fay Mills. The meetings were held in the First Congregational Church, and resulted in a large accession to its membership. Dr. Clapp also played an active part in the effort to secure the enforcement of the prohibitory law in the city. In the spring of 1899 he resigned his charge, and has since been engaged in the work of the Anti-Saloon League. The following autumn the church and society extended a call to the present pastor. He began his work January 7, 1900.

XIII.

THE PRESENT PASTORATE.

By Mary Frances Dana.

Another chronicler here takes up the pen, for the reason that our historian had ended this little volume where many were not satisfied to have it end, that is, with no other mention of the present successful pastorate beyond the fact that it began at a certain date. A man might well be forgiven for thinking himself unfitted to write the history of his own work, and modesty would very likely interfere with his doing full justice to it. This pastorate has only extended over three or four years, but they have been busy and eventful ones, and are well worthy of being recorded in this book of deeds, which will tell to succeeding generations of those who love our church the story of the past.

Immediately upon the resignation of Dr. T. Eaton Clapp, a committee was appointed to fill the vacancy thus made in the pastoral office. This committee consisted of Edwin Hill, George H. Brown, Will C. Heath, Norwin S. Bean, Alfred Quimby, Mrs. John Cleworth, and Mary F. Dana. Their choice fell upon the Rev. Thomas Chalmers, pastor of the First Congregational Church, Port Huron, Mich., to whom a unanimous call was extended November 1, 1899. He began his work January 7, and was installed February 14, 1900. The

Thomas Chalmers

wisdom of this choice has been abundantly justified by the increasingly happy and harmonious spirit which has ruled in church and parish. The knowledge that a recent tempting offer to remove to another field has been declined, serves to strengthen the feeling of affectionate esteem in which he is held by his people.

Mr. Chalmers was born January 8, 1869, near Grand Rapids, Mich., of Scotch-Irish parentage. He belongs to a large family of eight children, and is the youngest of four brothers, all of whom are filling positions of influence either as ministers of the gospel or educators. After being trained in the schools of his own state, he went to Harvard University, and subsequently carried his studies still farther in the universities of Marburg, Germany, and St. Andrews, Scotland. June 20, 1894, he was married to Miss Maude Virginia Smith, of Columbus, Ohio. The Port Huron pastorate extended over a period of six years, and shows a remarkable record. Mr. Chalmers has won recognition as an earnest advocate of the revival of religious training for the young. "An Evangelical Catechism" has been prepared by him and used with marked results. Several articles from his pen have appeared in leading religious journals, and he has also written a book on Alexander Campbell, and another entitled "The Juvenile Revival." In conjunction with Rev. J. Bunyan Lemon, he has published a course of Bible study called "The Rainbow Series," which has met the approval of well-known Sunday-school workers, and is in use in several schools.

Under his wise and vigorous leadership, the parish has grown to include seven hundred families. The church membership is over eight hundred, two hundred and twenty having been added during this pastorate. The benevolences for

the three full years have amounted to $12,415.93, while the increasing annual income enabled the society to add five hundred dollars to the pastor's salary on January 30, 1901.

These last years have seen the passing away of many, both men and women, who were closely identified with the early church memories. Perhaps Deacons Horace Pettee, A. Ward Waite, Moses R. Currier, and ex-Presidents Judge Charles H. Bartlett and Allen N. Clapp, might be mentioned as having been long officially connected with either church or society.

In December, 1900, the church assumed the support of a foreign missionary pastor, the amount necessary for the same being procured by individual subscriptions, and Rev. John Peter Jones, D. D., of Madura, India, became our representative in that far-away land. During his recent furlough in this country, the church received three visits from him, on two of which he was accompanied by his wife, and on one occasion also by five of his six children. Personal affection for the missionary family and more general interest in the work were fostered by these visits.

In the summer of 1901, extensive renovations and improvements were made in the interior of the church, all being the munificent freewill offering of Dr. and Mrs. L. M. French, in acknowledgment whereof the following resolutions were passed by the society:

WHEREAS, During the past summer, Dr. and Mrs. L. Melville French, of their own good impulses were moved to beautify the interior of our church, furnishing new carpets for the floors and new cushions for the pews to harmonize with the tints of the newly decorated walls and ceilings; and,

WHEREAS, The generous manner with which the work was carried to completion, and the rare taste employed in its execution

INTERIOR VIEW OF FIRST CONGREGATIONAL CHURCH ON EASTER MORNING, APRIL 12, 1903.

have added joy to the worship of the church, and honored Him in whose name it stands; therefore, be it

Resolved, That we, the First Congregational Society, express to Dr. and Mrs. French our most grateful appreciation, and that we recognize also in their gift an example which cannot help making us more loyal, ready, and uncomplaining toward any financial demands upon ourselves which our parish may need to make from time to time.

The credit for the inception of an idea, the fulfillment of which means much to this entire state, belongs to the pastor of this church. In harmony with his wish the church voted, October 19, 1902, to invite the American Board to hold its next annual meeting in Manchester. The concurrence of the other Congregational churches in the vicinity was secured, and such an invitation was sent and accepted by the board. It will be the first time that this great body has been entertained in our state, and, while it is a vast undertaking, it is still more an esteemed honor and privilege. The following committee, appointed by the three churches, is already at work making the necessary arrangements for this great event:

Rev. Thomas Chalmers, chairman; George Winch, Charles B. Wingate, Frank H. Hardy, Charles R. Holbrook, Will C. Heath, George H. Brown, Walter G. Jones, L. Melville French, Norwin S. Bean, from the First Congregational Church; Rev. B. W. Lockhart, D. D., David Cross, William C. Clarke, Thomas Walker, Jr., Clarence M. Edgerly, John G. Thorne, Frank W. Sargeant, J. A. Graf, J. W. Johnston, A. F. Emerson, from the Franklin-street Church; Rev. Charles A. Bidwell, Warren J. Ayer, Walter M. Fulton, Mitchell Ward, Walter B. Mitchell, from the South Main-street Church.

Another interesting occasion to which the church is looking

forward in the immediate future is the celebration of the double Diamond Jubilee. Nothing can better show the anticipated pleasures of that week than the program itself, which we here insert:

THE DOUBLE DIAMOND JUBILEE

OF THE

FIRST CONGREGATIONAL CHURCH,

Manchester, N. H.

REV. THOMAS CHALMERS, PASTOR.

One Hundred and Fifty Years since the First Call to a Minister.
1753—1903.

Seventy-Five Years of Organized Independence of the Town.
1828—1903.

SUNDAY, MAY 17.

10.30 A. M. Historical Address by the Pastor.

Appropriate Jubilee Music by the Choir.

5.00 P. M. Communion Service with Reception of Members.

TUESDAY EVENING, MAY 19.

7.30. The Jubilee Banquet in Masonic Hall.

8.30. After Dinner Speeches.

REV. THOMAS CHALMERS, Toastmaster.

THE EARLY FATHERS. REV. JOHN P. NEWELL.

"There is
One great society alone on earth.
The noble living, and the noble dead."
—*William Wordsworth.*

THEIR WIVES AND SWEETHEARTS. JUDGE DAVID CROSS.

"When I should be her lover forever and a day,
And she my faithful sweetheart till the golden hair was gray."
—*James Whitcomb Riley.*

THE FORMER PASTORS. HENRY W. HERRICK.

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."
—*William Cowper.*

CHRISTIANITY IN RURAL NEW HAMPSHIRE.
GOVERNOR NAHUM J. BACHELDER.

"When the church is social worth,
When the state-house is the hearth,
Then the perfect State is come."
—*Ralph Waldo Emerson.*

OUR FAIR CITY — Mayor Eugene E. Reed.

"Whatever makes men good Christians, makes them good citizens."
—*Daniel Webster.*

PISCATAQUOG AND NAMASKE. — Edward J. Burnham.

"Whence these legends and traditions,
With the odors of the forest,
With the dew and damp of meadows,
With the curling smoke of wigwams,
With the rushing of great rivers?"
—*Henry Wadsworth Longfellow.*

THE MERRIMACK; NATURE'S PROPHET AND PRIEST.
Dr. Daniel S. Adams.

"Once more by the grace of Him
Of every good the Giver,
We sing upon its wooded rim
The praises of our river."
—*John Greenleaf Whittier.*

GENERAL JOHN STARK. — Senator Henry E. Burnham.

"And should the nation mark
In marble memory these mighty men,
Or cast in bronze their deeds, or paint their scroll
To deck her halls of state, what stauncher soul,
More chivalric or dauntless, hath she then,
Than gallant old John Stark?"
—*Allen Eastman Cross.*

THE PRESENT GENERATION. — Rev. Charles A. Bidwell.

"Progress is
The Law of life; man is not Man as yet."
—*Robert Browning.*

THE FUTURE. — Hon. John C. Bickford.

"The King is dead; long live the King."

THE VALUE OF STRONG BASIC PRINCIPLES.

REV. BURTON W. LOCKHART, D. D.

"O small beginnings, ye are great and strong,
Based on a faithful heart, and weariless brain,
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain."
—*James Russell Lowell.*

WEDNESDAY EVENING, MAY 20.

8.00. **The Jubilee Address, by EDWARD G. SELDEN, D. D., of Albany, New York, Pastor of this Church from 1873 to 1885.**

THURSDAY AFTERNOON AND EVENING, MAY 21.

2.00 to 6.00 and 7.30 to 10.00.

Reception in the Church Parlors, and Exhibition of the Portraits of the Fathers.

Tea served from 4 to 5.30.

Old Time Songs.

FRIDAY EVENING, MAY 22.

7.45. **The Mid-week Service.**
Prayers for the Future.

The following persons comprise the jubilee committee:

Rev. Thomas Chalmers, Henry W. Herrick, Jasper P. George, William H. Huse, John Cleworth, Cyrus H. Little, Mrs. Horace Pettee, Mrs. John C. Bickford, Isabella G. Mack, Mary M. Tolman, Mary F. Dana. Jasper P. George was made secretary of this committee. Cyrus H. Little having resigned, Norwin S. Bean was chosen to fill the vacancy.

And so this history closes with a backward glance toward those small beginnings, which nevertheless were great and strong in that they received the impulse of great souls. "Great souls are portions of eternity," and so their work partakes of the imperishable character of the Eternal. In this time of retrospection many will find it in their hearts to say,

> "The thought of our past years in me doth breed
> Perpetual benediction."

HISTORICAL LIST OF CHURCH OFFICERS.

PASTORS.

	Installed.	*Dismissed.*
Cyrus W. Wallace	January 8, 1840	December 16, 1873
Edward G. Selden	December 16, 1873	May 19, 1885
Willard G. Sperry	October 6, 1885	January 1, 1893
T. Eaton Clapp	April 18, 1894	July 12, 1899
Thomas Chalmers	February 14, 1900	

DEACONS.

	Appointed.	*Ceased to act.*
Moses Noyes *		October, 1860
Daniel Farmer *		October 30, 1865
Nahum Baldwin	February 29, 1840	October 27, 1871
Hiram Brown	February 29, 1840	May 1, 1869
Henry Lancaster	July 10, 1848	August 19, 1858
Holbrook Chandler	July 10, 1848	April 1, 1857
Daniel C. Gould	December 31, 1857	November 3, 1872
Ebenezer C. Foster	September 4, 1858	February 18, 1865
Theodore T. Abbott	July 5, 1862	April 23, 1874
Henry Clough	January 29, 1866	November 17, 1872
Peter K. Chandler	February 13, 1866	January 23, 1885
Leonard French	February 13, 1866	February 14, 1892
John P. Newell	December 10, 1872	August 26, 1888
Horace Pettee	December 10, 1872	January 18, 1901
Simeon S. Marden	December 10, 1872	January 10, 1902
Taylor G. Sweatt	February 19, 1875	September 22, 1894
Josiah W. Stetson	January 20, 1888	April 19, 1889
Edwin T. Baldwin	January 18, 1889	January 19, 1900
Henry W. Herrick	April 26, 1889	January 16, 1903
William H. Huse	May 13, 1892	January 13, 1899
A. Ward Waite	January 25, 1895	December 23, 1901

* Moses Noyes, who had held the office of deacon in the Presbyterian church and Daniel Farmer, who had held the same office in the Congregational church retained the office after the union.

Joshua B. Estey	January	25, 1895	January	22, 1897
George Winch	January	25, 1895	January	19, 1900
George H. Brown	January	22, 1897		
William C. Heath	January	13, 1899		
Moses R. Currier	January	19, 1900	February	5, 1901
Jasper P. George	January	19, 1900		
Frank H. Hardy	January	18, 1901		
George Winch	April	12, 1901		
Charles R. Holbrook	January	10, 1902		
Edward R. Chamberlin	February	7, 1902		
William H. Huse	February	20, 1903		

CLERKS.

	Appointed.		*Ceased to act.*	
James N. Davidson	December —	1828	October	19, 1833
George Perry	October	19, 1833	October	5, 1841
Cyrus W. Wallace	October	5, 1841	June	23, 1854
William Hartshorn	June	23, 1854	May	5, 1860
George W. Pinkerton	May	5, 1860	January	4, 1863
Charles A. Daniels	January	4, 1863	May	31, 1864
Thomas B. Brown	May	31, 1864	June	19, 1874
John D. Patterson	June	19, 1874	January	28, 1887
Thomas C. Baldwin	January	28, 1887	June	17, 1888
Roger E. Dodge	June	17, 1888	January	18, 1889
Thomas C. Baldwin	January	18, 1889	September	3, 1890
Charles E. Wason	Septemb'r	19, 1890	November	30, 1894
Walter G. Jones	November	30, 1894		

TREASURERS.

	Appointed.		*Ceased to act.*	
William G. Means	——	....	——	
John Prince	——	....	——	
Thomas B. Brown	July	16, 1867	June	19, 1874
Jasper P. George	July	17, 1874	January	20, 1876
John A. Goodrich	January	20, 1876	January	18, 1878
Robert D. Gay	January	18, 1878	January	23, 1884
G. W. O. Tebbetts	January	23, 1884	January	28, 1887
John A. Goodrich	January	28, 1887	January	10, 1902
Francis H. Clement	January	10, 1902		

ANNUAL PROGRESS OF THE CHURCH.

FROM THE DATE OF THE UNION IN 1839.

DATE.	ADMISSIONS. On Confession.	By Letter.	Total.	Removals.	Total Membership.
1839	....	56	56	....	56
1840	4	27	31	....	87
1841	4	27	31	5	113
1842	25	40	65	10	168
1843	10	24	34	10	192
1844	1	24	25	22	195
1845	2	15	17	8	204
1846	....	14	14	13	205
1847	1	15	16	11	210
1848	4	20	24	19	215
1849	5	11	16	20	211
1850	17	9	26	11	226
1851	9	10	19	6	239
1852	12	8	20	4	255
1853	5	7	12	12	255
1854	5	5	10	14	251
1855	16	13	29	14	266
1856	8	15	23	14	275
1857	10	19	29	13	291
1858	58	21	79	18	352
1859	12	15	27	14	365
1860	4	10	14	16	363
1861	11	14	25	9	379
1862	7	12	19	19	379
1863	2	7	9	13	375
1864	70	24	94	22	447
1865	6	12	18	16	449
1866	8	18	26	17	458
1867	4	18	22	18	462
1868	3	17	20	17	465
1869	9	15	24	23	466
1870	6	16	22	15	473
1871	11	13	24	22	475
1872	2	17	19	18	476
1873	10	12	22	15	483
1874	25	4	29	88	412
1875	71	24	95	32	487
1876	6	6	12	21	478
1877	10	13	23	23	478
1878	82	25	107	29	556
1879	2	7	9	13	552
1880	2	19	21	15	558
1881	5	7	12	17	553
1882	7	24	31	30	554
1883	4	10	14	25	543
1884	16	12	28	23	548
1885	9	15	24	32	540
1886	22	22	44	30	554
1887	9	19	28	39	543
1888	18	6	24	11	556
1889	13	13	26	21	561
1890	8	11	19	24	556
1891	4	15	19	20	555
1892	4	15	19	20	554
1893	6	20	26	14	566
1894	23	16	39	24	581
1895	24	28	52	21	612
1896	78	33	111	20	703
1897	3	14	17	41	679
1898	12	17	29	18	690
1899	10	8	18	41	667
1900	9	5	14	19	663
1901 (Jan. 1.)	53	25	78	17	724
1902 "	35	26	61	26	759
1903 "	21	27	48	19	788

The membership of the Church at the date of the publication of this book is over 800.

HISTORICAL LIST OF SOCIETY OFFICERS.

PRESIDENTS.

	Appointed.	*Ceased to act.*
Joseph Moor	March 26, 1828	March 28, 1832
Moses Noyes	March 28, 1832	March 25, 1835
Daniel Hall	March 25, 1835	March 30, 1836
Joseph M. Rowell	March 30, 1836	March 29, 1837
Moses Noyes	March 29, 1837	April 27, 1838
Daniel Farmer	April 27, 1838	April 20, 1840
David A. Bunton	April 20, 1840	April 24, 1844
Hiram Brown	April 24, 1844	April 17, 1854
Nahum Baldwin	April 17, 1854	April 18, 1864
Peter K. Chandler	April 18, 1864	April 20, 1868
John P. Newell	April 20, 1868	April 30, 1877
Horace Pettee	April 30, 1877	April 27, 1881
Horace P. Watts	April 27, 1881	April 24, 1889
Charles H. Bartlett	April 24, 1889	April 27, 1892
Joshua B. Estey	April 27, 1892	April 25, 1894
Allen N. Clapp	April 25, 1894	January 31, 1900
Charles A. Adams	January 31, 1900	...

CLERKS.

	Appointed.	*Ceased to act.*
Franklin Moor	March 26, 1828	April 22, 1829
Samuel Gamble	April 22, 1829	March 28, 1832
Amos Weston, Jr	March 28, 1832	March 26, 1834
John M. Noyes	March 26, 1834	March 25, 1835
Robert P. Whittemore	March 25, 1835	March 29, 1837
Amos Weston, Jr	March 29, 1837	April 27, 1838
George W. Kimball	April 27, 1838	April 27, 1839
Moses C. Greene	April 27, 1839	April 14, 1841
Paul Cragin, Jr	April 14, 1841	April 20, 1842
William G. Means	April 20, 1842	April 17, 1854
William Hartshorn	April 17, 1854	April 18, 1864
John P. Newell	April 18, 1864	October 3, 1864
Jacob G. Cilley	October 3, 1864	April 20, 1868

Joseph B. Sawyer	April	20, 1868	April	27, 1881
John T. Fanning	April	27, 1881	April	21, 1886
John Dowst	April	21, 1886	April	25, 1893
Joseph B. Sawyer	April	25, 1893	April	29, 1896
Will S. Adams	April	29, 1896	January	29, 1902
Lewis W. Crockett	January	29, 1902		

TREASURERS.

	Appointed.		*Ceased to act.*	
Amos Weston, Jr.	March	26, 1828		
Moses C. Greene	January	3, 1840	April	14, 1841
Paul Cragin, Jr.	April	14, 1841	April	20, 1842
William G. Means	April	20, 1842	April	17, 1854
William Hartshorn	April	17, 1854	April	18, 1864
John P. Newell	April	18, 1864	October	3, 1864
Jacob G. Cilley	October	3, 1864	April	20, 1868
Joseph B. Sawyer	April	20, 1868	April	27, 1880
Simeon S. Marden	April	27, 1880	April	19, 1882
Holmes R. Pettee	April	19, 1882	April	27, 1892
Harvey B. Sawyer	April	27, 1892	April	25, 1895
John Cleworth	April	25, 1895		

TABULAR STATEMENT OF ACTUAL RECEIPTS FROM PEW RENTALS FROM 1862 TO 1903.

Year ending April.	Actual Pew Rentals.	Year ending April.	Actual Pew Rentals.	Year ending April.	Actual Pew Rentals.
1862	$2,669.11	1879	$4,253.60	1892	$4,765.65
1863	2,655.55	1880	4,312.97	1893	4,684.10
1864	2,741.62	1881	4,577.29	1894	4,715.10
		1882	4,628.55	1895	4,976.86
1870	3,613.40	1883	5,243.94	1896	5,109.58
				Year end'g Jan.	,—9 mos.
1871	3,490.24	1884	5,462.90	1897	3,453.56
1872	4,158.13	1885	5,074.97	1898	4,846.66
1873	3,817.09	1886	4,668.42	1899	4,749.96
1874	3,831.96	1887	5,015.72	1900	4,345.07
1875	4,365.46	1888	4,650.52	1901	4,962.83
1876	4,278.56	1889	4,725.22	1902	5,035.22
1877	4,515.94	1890	4,761.70	1903	5,479.76
1878	4,361.86	1891	4,853.85		

These figures do not represent the total annual income of the society. That for last year, 1903, was $7,499.63.

LEGACIES AND ENDOWMENT FUNDS.

By the generous remembrance of past members of the parish the society has gradually accumulated a small endowment fund. It is the hope of the society that this fund may grow to such proportions as to equip the parish for a mightier service to the community, and to enable the church to turn its energies more freely toward outside objects of benevolence. A hundred thousand dollar endowment fund would multiply the beneficent powers of the parish. Every legacy or gift, however small, will help toward that end.

LEGACIES TO THE SOCIETY.

Mary E. Elliot, March, 1880..... $2,000.00
Also house and land on Beech street.
Adaline Hartshorn, January, 1893..... 1,000.00
Henry M. French, June, 1893 ..... 500.00
Allen N. Clapp, December, 1901 ..... 1,000.00
Harriet K. Prince, February, 1902, house and land on Pine street.

LEGACIES TO THE CHURCH.

Hannah B. Kenniston, March, 1885..... $1,000.00
Clara A. Stanton, June, 1895..... 100.00
Edward W. Forsaith, February, 1899.. ..... 500.00
The church has also a residuary interest in the house and lot of the late Ebenezer Ferren on Walnut street.

FORM OF BEQUEST.

I give, bequeath, and devise.....dollars to the First Congregational Society of Manchester, N. H.

Signature.....

The word "Church" may be substituted for that of "Society" if the gift is so intended.

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